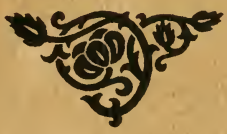
The Mormons and Their Bible

Rev. M. T. Lamb



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THE

MORMONS AND THEIR BIBLE

BY

REV. M. T. LAMB

PHILADELPHIA

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PREFACE

THE present treatise is a revision of the book known as "The Golden Bible," published by the author some fourteen years ago, containing the substance of lectures he had previously delivered to the Mormons all over Utah. The book as published then met with a cordial reception everywhere, but was too "bulky" for the largest circulation. The present volume contains only about one-half of the matter, carefully selected from the old edition, with some changes and the introductory chapter on "The Mormon Problem," which has never before been published.

The author believes that in its present form it will be found much better adapted to fulfill its mission; and he sends it forth with the earnest prayer that it may assist in accomplishing three important ends:

1. Furnish the "ounce of prevention"; keep honest, conscientious people from becoming Mormons.

2. Reach, if possible, many already in the church who have become uneasy and unsettled, before they shall have completely wrecked their souls upon that fearful shoal—the rejection of the true God and his holy word.

3. Give the outside public a clearer insight into the puzzling problem of Mormonism, so that they may go about its cure more intelligently; especially that they may cherish a larger sympathy for the great multitude of deceived ones, while at the same time encouraging the enactment of the most stringent laws for the complete suppression of the monster fraud.

M. T. LAMB.

TRENTON, N. J., May, 1901.

ENDORSEMENT

After reading the manuscript of "The Golden Bible," placed in my hands by Rev. M. T. Lamb, I desire to give the book my most earnest endorsement. It bears the unmistakable evidences of an honest man's mind and heart, is not written in hate or malice, but in a spirit of calm philosophy. He has gone about the work of testing the Mormon Creed in a way that must commend itself to all fair men. No member of the Mormon Church can honestly take exception to the methods adopted. Mr. Lamb's investigation is thorough, his argument plain, and his conclusions irresistible.

The time has come for the American people to face deliberately this Mormon proposition, and I feel that the phase of the question treated by Mr. Lamb could not be improved upon. To all people interested in true religion and opposed to a fanaticism that is at once destructive of the individual and a menace to a republican form of government, "The Golden Bible" will be highly treasured.

C. B. Landis, M. C.

May 27, 1900.

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THE MORMONS AND THEIR BIBLE

CHAPTER I

THE MORMON PROBLEM

THE great mass of our people are quite ignorant of the real problem of Mormonism. The popular conception would be that the average Mormon is a brute, an animal, controlled by animal instincts and passions, religiously a hypocrite, using his religion as a cloak to cover up base passions.

Polygamy is supposed to be the sore, the great curse of Mormonism. And when the fact is stated that in its palmiest days only about one in ten or one in twelve of the Mormon population was a polygamist at all, and when the further fact is learned that the converts to Mormonism are very largely from religious people, members in fairly good standing in our Protestant churches, good, conscientious, respectable people when they became Mormons, then the average person becomes puzzled and perplexed.

No one can form a proper idea of Mormonism by studying it from the standpoint of polygamy, or Blood Atonement, or the Adam-God theory, or the Mountain Meadow massacre. These are excrescences, fungus growths, revealing diseased conditions within, undoubtedly; but studied by themselves they give very little idea of the living, breathing, powerful organism out of which they exude. Scrape off these excrescences,

and Mormonism would still remain intact, and probably far more dangerous than it is to-day, because more alluring. Before either of these repugnant doctrines was openly announced, the success of the new theological venture was simply phenomenal.

Organized near Palmyra, Western New York, on the sixth day of April, 1830, with six members, in less than eighteen months they had enrolled two thousand ; and in fourteen years, from 1830 to 1844, the year Mr. Smith was killed, they claimed one hundred thousand converts, with a flourishing mission in England that already numbered several thousand.

The large majority of the first two thousand converts were from Baptist churches in eastern Ohio and western Pennsylvania. It came about in this way. From 1823 to 1830 two entire Baptist Associations were almost destroyed, the majority of their churches with their members having been captured for Alexander Campbell's fold. One of the most aggressive and successful agents in this capture was the eloquent and magnetic Sidney Rigdon, who had recently been deposed from the pastorate of the First Baptist Church in Pittsburg, Pa. When in the early fall of 1830 Mr. Rigdon was suddenly converted to Mormonism, he went over this same ground, in eastern Ohio and western Pennsylvania, and swept a large number of these people into the Mormon fold. And so it came about that the majority of the first two thousand converts to Mormonism had previously been connected with Baptist churches.

Another Baptist minister, Mr. Spencer, while pastor of the Baptist church in Danbury, Conn., became a Mormon, somewhere in the thirties, and likewise the first and the leading writer on Mormonism. "Spencer's Letters ; or, Reasons for becoming a Mormon" had an immense sale. They were circulated by the tens of

thousands all over this country and England, and had much to do, in the early history of the Mormon Church, in securing the attention of intelligent and Christian people to the claims of the new religion.

An intelligent Welshman, who had studied for the Baptist ministry, was converted to the Mormon faith. Returning to his native land as a missionary, and securing a Methodist clergyman as a co-laborer, he traveled all over Wales and in three years baptized three thousand persons, nearly all of them from Baptist and Methodist churches, in some cases capturing the entire church, the members, the pastor, meeting-house, and all.

When Apostle Snow began his remarkably successful mission in Scandinavia, in 1850, the first fifteen converts he baptized were from the First Baptist Church in Copenhagen ; and within three years he had re-baptized a thousand Baptists from Denmark alone. A great many other similar facts might be given, for other Christian denominations suffered greatly, especially the Methodist Episcopal : Joseph Smith was indebted to a Methodist camp-meeting for his earliest and most pronounced religious convictions, Brigham Young was a licensed exhorter in the Methodist Episcopal Church, and several other prominent Mormon leaders were from the same denomination.

These brief statements must suffice as testimony to the fact stated, that a great many of the rank and file in the Mormon Church were religious people, and members of evangelical churches before they became Mormons. As a matter of fact the Mormons have never been successful in making converts outside of evangelical Protestantism. They have made repeated efforts to reach Roman Catholics, both in our own country and in Europe, having begun missions in nearly every Catholic nation in Europe. Some of

these missions they have pushed with great vigor and persistency, but quite largely they have proved complete failures. They have also undertaken missions to nearly every heathen nation on the face of the globe, but failure has been the outcome. Their very successful missions in the Sandwich Islands and New Zealand and Australia have been among the Christian natives, gathered by the American Board and other evangelical agencies, or from Protestant European emigrants to those distant lands. Possibly stranger still to the uninformed reader, will appear the statement that the Mormons have been equally unsuccessful in reaching the great mass of our own people called in common parlance the "unconverted." Explain this as we may, the simple fact remains, that the peculiar appeal of the Mormon Church to persons not thoroughly religious, that is, people without strong religious convictions,[1] has largely fallen upon deaf ears.

It is perhaps but the part of candor to state that many of these converts to the Mormon faith were, very likely, somewhat peculiar in their make-up. There is, possibly, one person in every ten, or three out of every one hundred, so constructed as easily to become Mormons. People, for instance, who take much stock in dreams, or visions, or special impressions, or ghost stories, are liable to be easily caught by the peculiar methods and experiences of the Mormon missionaries.

Possibly a still larger number of Mormon converts have come from conscientious Christians who have grown pessimistic as to the present condition of Christendom, compared with the apostolic church. They

[1] There are, of course, many exceptions to this rule. We shall see as we proceed, that many, especially among the leaders, join the Mormon Church purely "for the loaves and fishes." A great multitude of the new converts from foreign countries, join the church and come to Utah to better their condition from a worldly point of view. This is far more true now than it used to be before the introduction of polygamy.

have discovered sad degeneracy to-day in various directions and hence listen readily to the man who can tell them of a church that restores everything found in the primitive church: Apostles, prophets, evangelists, bishops, teachers, the Aaronic and the Melchizedek priesthood, the laying on of hands for the reception of the Holy Ghost, with all the miraculous gifts that followed—speaking with tongues, gifts of healing, casting out devils, discerning of spirits, etc. They take kindly to the enforcing of the tithing system, the demolition of the various sects of Christendom, all secret societies, a salaried ministry, and various other mischievous things, as they view them, that have crept into the church of Christ to-day.

It would be difficult, or quite impossible, in the brief compass of a few sentences to give an intelligent conception of the very strong appeal which Mormonism makes to religious natures.

1. How thoroughly captivating, for instance, is their statement regarding the Book of Mormon. Given the two well-known facts: (1) that for thousands of years past there have existed upon this Western continent vast multitudes of men and women with an intelligence and a civilization in some instances rivaling that of ancient Greece and Rome; and (2) that these vast multitudes of people had no communication, direct or indirect, with the Eastern continent, and therefore no possible means of participation, in any form, in the benefits of the revelation God was making of himself in Palestine, through prophets and apostles and through his son Jesus Christ—given these two facts, how exactly it accords with all our ideas of the love and the justice of God that he should not have left these vast multitudes of intelligent people without any revelation of himself, or possibility of knowing his will, or opportunity of salvation.

2. Nothing could be more impressive or reasonable, superficially considered, than the statement already made, that Mormonism is a return to the purity, privileges, and power of the church in the first century. Clearly and fully presented, with a thousand real facts at hand, skillfully marshaled, this constitutes an exceedingly strong appeal to earnest, conscientious, Bible Christians.

3. The story of their experiences in becoming Mormons is often thrilling. I once listened for an hour to a very intelligent Mormon, gifted with fine conversational powers, while he gave me the story of his conversion to the Mormon faith, when a young man in England. His mother was a Baptist; nearly all his other relatives belonged to the Established Church, and had means and influence. Discovering promise in the young man these relatives offered to put him through a full university course if he would consent to enter the Episcopal ministry. While hesitating between his mother's baptism and the tempting offer of his Episcopal friends, a Mormon elder found him and so presented what he termed the truth that he at once accepted it with all his heart, and was made supremely happy; happy in the consciousness that he had at last secured the real thing, the genuine old gospel in its pristine purity! Happy too, though facing the fact that joining the Mormons meant ostracism and probably poverty, the sacrifice both of mother and friends.

4. Closely related to this are the personal sacrifices made by those who become missionaries—sometimes leaving a successful business in jeopardy, or selling their homes; going without a salary, absolutely at their own charges, or depending upon the benevolence of the people where they minister; often driven to straits, "in hungerings and fastings often"; persecuted, threatened, abused; sometimes "rotten-egged" or "tarred

and feathered" by foolish people who do not understand human nature, for opposition creates sympathy. "The blood of the martyrs" has always proved "the seed of the church." And this is as true of a false religion as of the true.

The now noted B. H. Roberts very naïvely says :[1]

> The preaching of the gospel without purse or scrip by the elders of the church has been a *very successful method* of making known the truth among men. There is something in it which goes right home to the hearts of the honest. It is a method too, *which has in the main built up the church so far.*

These are some of the strong appeals Mormonism makes to our nature on its religious side. But it does not stop here, for it appeals to all sides of our nature.

5. Let me mention its immense appeal to human conceit, to our love of position and power, and the extreme gratification we all naturally feel in distancing everybody else.

Mormonism and true Christianity are at the antipodes. No two systems on earth could be farther apart in their spirit, their motive, their central thought. The center of the Christian system is the Lord Jesus Christ ; the center of the Mormon system is the "ego," the I, myself. Christianity humbles, Mormonism exalts ; Christianity crucifies, Mormonism pampers. When Jesus begins his work in an unrenewed heart he finds it supremely selfish. The "ego" fills the space, there is no room for Jesus. When Jesus reveals himself to that heart and is received there, suddenly the *I* becomes smaller and Jesus larger.

Mormonism directly reverses this process. When a man becomes a Mormon, if he had previously been a decided, earnest Christian, he comes into possession of views and opinions concerning himself that immediately

[1] "Succession to the Presidency," p. 113.

begin to bring the *I* into prominence. How this peculiar condition of things is brought about may be readily seen by a brief glance at some of their religious tenets: (1) They have far more Bible, more revelation than we have. This will be considered later, in the discussion of the Book of Mormon. Suffice it now to say that in the estimation of the Mormons we have only *one* Bible, a book completed eighteen hundred years ago in Palestine, and designed specially for the Jews and the Gentiles of that day and that portion of the world, whereas the Mormons have all that and four other books besides; all of the four written upon this Western Continent, and specially designed for use upon this continent, and three of them modern books, containing present-day revelations for our times and our people. And then in addition to all these books, and more practical and valuable than they all, the Mormons have real living *prophets*, through whom God communicates directly and continually present-day revelations. (2) The Mormons make more of baptism than we do. To us baptism is simply an outward symbol of an inward work wrought in the heart by the Holy Spirit, and to be submitted to once for all. To the Mormon baptism is a very practical thing, a lifelong agent; it cleanses from sin, and therefore may be repeated as frequently as needful. The average faithful Mormon is supposed to be baptized *once a year*, to wash away the sins of the year.

But this tells only a small part of the truth as to the large place this ordinance occupies in the Mormon system. Charles W. Penrose, the editor-in-chief of "The Deseret Evening News," the leading Mormon paper of the world, and himself a leading authority in the church, in his "Mormon Doctrine," thus grows eloquent over the subject of baptism:[1]

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[1] See pp. 47-53.

The divine fiat has gone forth that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is a fixed law. . . Baptism, or the birth of water in the form and mode already described, is an essential ordinance. . . As aliens cannot be admitted to the rights and privileges of citizenship in an earthly government, without complying with the naturalization laws in such case made and provided, so aliens from the heavenly kingdom cannot be received into its dominion, nor be adopted into the family of the eternal King, without obeying the laws set as the conditions of admission. . .

The living may be baptized for the dead. Other essential ordinances may be attended to vicariously. This glorious truth, hid from human knowledge for centuries, has been made known in this greatest of all divine dispensations. It is indeed light in the midst of darkness. It shines in the depths of the shrouded past, illuminates the mystic future, and reveals the infinite love of God and his tender mercy over all his works. It explains the meaning of Scripture texts long considered difficult and obscure. It links by loving ties the living with their dead. It shows why the fathers "without us cannot be made perfect." It opens the way of redemption for the hosts of departed heathen. . .

The saints in the flesh are required to use all due diligence in obtaining their genealogies by the means at command, and a spirit has moved upon men in the world to collect and perfect and publish the records of their ancestors, by which, thousands upon thousands of acceptable names have been obtained, and the work of vicarious baptism already done is immense.[1] But that which remains to be accomplished is so vast, that no mind, unless illuminated by the light of God, can see how it can ever be performed and perfected. Yet it will be done, and blessed are they who aid in the heavenly labor! With what joy will they be greeted by the spirits of their progenitors when they meet them in paradise! What honor will crown their brows in the day of reward and compensation! They will stand among the saviours,

[1] Some idea of the prevalence of this peculiar belief may be gained by figures cited in "Succession to the Presidency," by B. H. Roberts, pp. 109, 110. In the four temples now in Utah, in St. George, Logan, Manti, and Salt Lake City, there were, up to the date given, December 31, 1893: Baptisms for the dead, 683,377; ordinations to the priesthood for the dead, 120,232; endowments for the dead, 300,511; sealings of husbands and wives to the dead and of children to dead parents, 69,749. In eight months the number of baptisms for the dead in the one temple in Salt Lake City was 21,750, or about 32,000 per year. At the same rate there would have been up to the present time over 224,000 in this one temple. And probably not less than 1,500,000 in the four temples!

This will sufficiently indicate the great importance attached to this doctrine by the Mormons and the very vital place it occupies in their system.

and shine among their kindred who are redeemed, like glorious suns in the heavenly constellations !

This divine plan of vicarious action, is one of the broadest, brightest, and loveliest leaves in the blessed tree of life !

(3) Professedly the Mormons make much larger account of the work of the Holy Spirit than we do. Every one who becomes a full-fledged Mormon must receive the Holy Spirit through the laying on of the hands of the elders. This is made the most important ceremony, the climax in his religious life.

The ceremony of the bestowal of the Holy Ghost is called confirmation. As baptism is the birth of water, so confirmation is the birth or baptism of the Spirit. Both are necessary to entrance into the kingdom of God, whether that is viewed in the light of the church on earth or the glorious dominion of the Father in heaven.[1]

My single purpose in this connection is to point out from the Mormon point of view how they greatly excel us in their direct dealings with the Holy Spirit. I quote Mr. Penrose again :[2]

Its internal fruits are faith, knowledge, wisdom, joy, peace, patience, temperance, long-suffering, brotherly kindness, and charity. Its external gifts are manifested in prophecies, visions, discernment, healings, miracles, power over evil spirits, speaking in various tongues, interpretation of tongues, etc.

In brief, all that the early church in the first age secured by the laying on of hands, is to-day claimed by these Latter-day Saints.

(4) Mormons do more praying, after a fashion, than the majority of professing Christians around them. At least they glory over us in this respect, that every secular enterprise undertaken must be begun and completed with prayer, every business meeting, for whatever pur-

[1] Penrose, in " Mormon Doctrine," p. 21. [2] *Ibid.*, p 20.

pose, every dancing party—and the Mormons are very fond of dancing, usually giving their young people the use of the church one night every week for this purpose; but every such dance must be opened with prayer and closed with the benediction. The same is true of all theatrical performances—in which Utah abounds. Every day's work is begun with prayer, just as every meal must be preceded with the "grace" by the head of the family. It does not affect the situation or suggest any incongruity that this same head of the family has perhaps uttered a horrid oath just before or immediately following this perfunctory duty.

(5) They give more. The tithing system is well-nigh universal and very rigidly enforced. As a matter of fact their property and their persons are held subject to the orders of the church; submitting their temporal and spiritual affairs alike to their elders, they hold these simply as agents to execute any plan that the elders consider needful in carrying out their schemes of conquest and enlargement. With the forms of a republic and of political freedom, Utah is distinctly a hierarchy, and a hierarchy that has many points of affinity with the well-oiled political machines. The path to preferment and to worldly prosperity for all is through zealous service to religion and to the elders. Obedience is unquestioned. When, for instance, it is desired to establish a center of influence in some neighboring State or Territory, the order from headquarters goes to the leaders of the "Stake in Zion" to set aside a certain number of families for this purpose from his "Stake"; and the families designated dispose of their property and set forth to form a new Mormon colony. Thus the leaders, with the chess board of the West before them, are able to move their pawns in the permanent execution of their plans, the same as a ward leader would colonize his district for the temporary purpose of a campaign.

In its "Quorums of the Seventies," the Mormon Church has in reserve a body of devoted agents whom it can send as the Jesuit priests were sent on missionary work to any part of the world. From this body nearly two thousand missionaries are now in the field, and it is understood that if it needs them, the church can place seven or eight thousand missionaries at strategic points. The system, as Joseph Smith has stated it, permits ultimately the setting apart of one hundred and forty-four thousand men for this peculiar ministry. The "Quorums of the Seventies" are based on the example of the Saviour who sent out seventy men to go two by two. These men are obliged to go out two by two to any portion of our own country or to any part of the world where ordered by their superiors, and they go, not as the families above mentioned, to form a colony chiefly for voting purposes, with the possibility of improving their financial prospects by the change ; but these go as missionaries to give their whole time to preaching the Mormon cause and propagating their faith ; and they go, as already learned, at their own charges, selling their property, if needed, to provide the necessary outfit and traveling expenses ; putting all the rest of the religious world to the blush for their seeming consecration to their religious convictions. . .

(6) But their crowning glory is in their priesthood. . . The climax of exalted privilege is reached when a man has secured the double priesthood, the Aaronic and the Melchizedek priesthood. The Mormons are a nation of priests. Every male among them is eligible. Mormon boys, between twelve and fourteen years of age, become *deacons*. From eighteen to twenty a boy may enter the lesser or Aaronic priesthood ; if he has performed its duties faithfully until twenty-five or thirty years of age, he may then be admitted to the greater or the Melchizedek priesthood. This brings to him privi-

leges, prerogatives, and powers such as have never been vouchsafed to mortals on earth before. He has, for instance, complete control of the Holy Spirit, and can impart him to any person upon whom he chooses to lay his hands. The Mormon Holy Spirit, like the Mormon God, is wholly material, a sort of ethereal fluid, or spiritual electricity, composed of material atoms that can be chained and harnessed and controlled at the beck of those who are skillful and have secured the keys of this power by their entrance upon the Melchizedek priesthood. But this ethereal fluid makes these Melchizedek priests omnipotent and omniscient. All that the Lord Jesus enjoyed or claimed, while here in the flesh, of wisdom or power or direct dealing with God or divine intuition into men's thoughts and hearts, these double priests do not hesitate to claim.

And this wonderful power reaches into the eternal world and is largely increased there, so that what they "bind on earth shall be bound in heaven." In the other life these double priests claim that they are to become full-fledged gods, being possessed of creative power. Each one of them is supposed to strike off somewhere in the realms of space and create for himself a world and people that world with his own offspring and rule over it forever as its god. The Mormons believe in "polytheism." There are as many separate gods as there are separate worlds. Each world has a god of its own, who looks after its interests and controls absolutely its destinies. Over all the worlds and over all the gods one supreme deity presides, but he lives in an immense world, far off somewhere in space that they call "Kolob." He is himself a material being, "with body and parts" that prevent his being omnipresent, so that practically he has very little to do with the affairs of the different worlds, only occasionally meeting the different gods in grand council. Aside from

this, each god looks after his own world in his own way.

Our God, who manages the affairs of this world, is Adam, the father of our race. Brigham Young had the unspeakable honor (?) to reveal this great fact to the world :

> Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner. When our Father Adam came into the garden of Eden, he came into it with a celestial body and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael the Archangel, the Ancient of Days, about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do.[1]

Adam, then, our first parent, is our God, and the Lord Jesus Christ is the son of Adam, not the son of the supreme deity who resides in Kolob, but the son of Adam through the Virgin Mary, who became one of his wives for this purpose ; and this son of Mary, through our father, Adam, can never rise quite so high in the future life as the average Melchizedek priest, because Jesus belongs forever to this world, the kingdom of his father, Adam, and will be for evermore associated with his father in redeeming and blessing its inhabitants, but can never have a world of his own. The Mormons do not hesitate to put their views on this subject thus tersely and squarely.

"What God was once we are now ; what God is now we shall be." One can hardly utter such horrid blasphemies without shuddering, but it is impossible to know what Mormonism is and what are its legitimate fruits in the lives and character of its people without a perfect understanding of its foundation doctrines. For instance, this Adam-God theory lies at the foundation and makes necessary the doctrine of polygamy.

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[1] "Journal of Discourses," Vol. VI., p. 50.

The theory is that these Melchizedek priests must begin their kingdom here in this world, and the size of the coming kingdom as well as the place each of these prospective gods shall occupy among the constellation of gods will depend upon *two earthly conditions:* the number of children they have here to start their kingdom with and the number of wives who have proven their ability to bear children, for "marriage belongs to the corporeal sphere." They cannot procure new wives in the next world, and hence the size and rapidity of the growth of the future kingdom will depend upon the number of prolific wives these prospective gods shall secure in this world. Those only who have proved their capacity in this direction here upon earth are accounted most desirable in the world to come, as child-bearing is to be their business and their chief glory during the eternal ages.

This monstrous doctrine is the source of that other abomination, "celestial marriage," as it is called, the most Satanic scheme ever devised in the name of religion. There are two kinds of marriage, one for this life and for eternity and the other for eternity only. That is to say, if one of these prospective gods fails to secure here on earth in a legal way all the wives he needs for his celestial harem he may persuade one or more of his neighbors' wives secretly to enter into this "celestial marriage" covenant with him, remaining with their present husbands here on earth but agreeing to a "change" in the next sphere. In this way, we are told, Joseph Smith had sealed to him a generous outfit of wives, enough to insure him the very highest rank among the gods. In this way attractive leaders in Zion, with oily tongues and pious phrase, have led captive silly women, breaking up humble but happy homes, and driving into apostasy from the church and lifelong despondency many honest, conscientious saints.

But returning to our starting-point, it is not difficult to see how all this feeds the *ego* and makes clear the statement that the Mormon system stands at the "antipodes" of the Christian system. If the Christian system has the Lord Jesus as its central sun, the Mormon system has the individual, the *I*, myself, as its center. And though it may begin with a large Jesus and exalted Christ, it ends with a large "I," the "I" a god and Jesus a "back number."

If there were space in this brief outline of the "Mormon problem" it would be just as easy to point out, with any number of illustrations, how the Mormon system has been shrewdly contrived to appeal to all sides of human nature, not only to the religious side and to human conceit, as already described, but to the social instincts and the animal passions.

But these particular phases of the Mormon problem are already sufficiently well understood by intelligent people everywhere. It is the purpose of this introductory chapter chiefly to point out how it is that the Mormon system can make an appeal that will reach good, conscientious people, and then show by the facts of their history how the acceptance of the Mormon creed gradually eliminates the Christian element until an outward form is substituted for the inward grace. Secret prayer, love for the Bible, real devotion to Christ, and a concern for the lost and the perishing around have gradually faded out of their lives, so that the children born to them after they became Mormons have scarcely the remnants left of the piety of their parents.

The CONFIRMATION, as it is termed, exercises a great influence upon the Mormon disciple. Imagine two or three strong, vital men placing their hands upon the head of a subject wrought up to nervous excitement by

impassioned appeals and weakened perhaps by fasting and internal conflict. They begin by preaching him a sermon on the solemnity of the occasion, the vast importance of this confirmation ceremony, the new responsibilities he is about to assume. They tell him by what he may recognize the entrance of the Spirit. He will, they declare, hear a voice, he will see an angel descending from heaven, or more frequently he will feel strange tinglings go through him. Then the elders begin to pray, their hands still resting on the subject's head. Soon, to his excited imagination, a voice is heard or a celestial form appears, while through his frame curious pricklings and shivers run.

Hypnotic suggestion begins its work, and the subject charged with animal magnetism from human batteries often sees what it is willed for him to see. This experience constitutes the strongest hold the church has upon its converts. It is called their "testimony," and a vast amount of exposed hypocrisy and evidence of fraud are needed to shake the belief of the convert that the Spirit has entered him. "Brother," one Mormon said to me, "don't I know I received the Holy Ghost? Why, I felt it clear down to my very toes." [1]

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[1] Brother Cowdy, the presiding elder, then called upon two other elders to assist him in the confirmation.

One of the ladies took off her bonnet but retained her seat, when all three of the elders placed their hands upon her head, and one of them said:

"Martha, by virtue of the authority vested in us, we confirm you a member of the Church of Jesus Christ of Latter-day Saints; and as you have been obedient to the teachings of the elders, and have gone down into the waters of baptism for the remission of your sins, we confer upon you the gift of the Holy Ghost, that it may abide with you forever, and be a lamp unto your feet and a light upon your pathway, leading and guiding you into all truth. This blessing we confirm upon your head, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then before they took their hands from her head, the presiding elder asked the other two if they wished to say anything. Whereupon one of them began to invoke a blessing upon the newly confirmed sister. He spoke for some time with extreme earnestness, when suddenly he was seized with a nervous trembling which was quite perceptible, and which evidently betokened intense mental or physical excitement. He began to prophesy great things for this sister in the future, and in solemn and mysterious language proclaimed the wonders which God would perform for her sake. When we consider the ex-

The leaders in the Mormon Church, however, are not Christian men in any proper sense. They are ambitious, selfish, crafty men, adepts at wire-pulling. This can hardly be wondered at.

I do not hesitate to say that there is no political office in the country, from county sheriff to president, that offers larger opportunities for power, wealth, and ambition than do the high places of the Mormon Church. Both its system of government and the blind obedience it imposes upon its devotees offer tempting openings to unscrupulous men. The absolute command over the movements of its followers, even to the extent of ordering them as colonists to distant States, or as missionaries to distant lands, invests leadership with the arrogance of intoxicating power. And the institution by which every Mormon renders up yearly at the tithing-house a tenth of his produce and earnings to be applied for the good of the church somehow has resulted in enriching the hierarchy. The expenditure of this money is in its hands and no accounting is required.

These statements may aid somewhat in explaining the missionary zeal of many of the young men who make such great personal sacrifices to go abroad on missions. Two or three simple facts will illuminate the subject a little at least.

1. They are only asked to go two or three years, so that at the best their sacrifice is a very brief one.

2. To have gone thus on a mission is the condition of preferment when they return home ; and the meas-

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cited state of her mind, and, if the statements of psychologists be true, the magnetic currents which were being transmitted from the sensitive nature of the man into the excited brain of the new convert, together with the pressure of half a dozen human hands upon her head, it is not at all astonishing that when the hands were lifted off she should firmly believe that she had been blessed indeed. She had been told that she should receive the gift of the Holy Ghost ; and she did not for an instant doubt that her expectations had been realized.—*T. B. H. Stenhouse, in "Tell it All," p. 51.*

ure of their success abroad, that is the number and the quality of their converts, will determine to some extent the size and the value of the "plums" within their reach when they return.

3. Since the success of the whole church, that is, the position and wealth and power of the leaders in Zion, depends upon the number and the quality of the proselytes,—every new proselyte adding one-tenth of his earnings every year as long as he lives to the pocket-books or the material resources of the leaders,—they can easily afford to make it very much to the interest of the bright young men to vie with each other both in the preparation to go, and in the apparent great sacrifices they shall make in going, for both of these things count very much in the final success of their mission.

CHAPTER II

AUTHENTICITY OF THE BOOK OF MORMON

THE Book of Mormon gives the name to the people who accept it, the Mormons, and in a peculiar way lies at the foundation of the Mormon Church.

The book was first published in March, 1830, and the next month, April 6, the Mormon Church was organized with six members, having at the foundation of their creed, faith in the Book of Mormon as the word of God, though not rejecting the Bible :

> We consider the Bible, Book of Mormon, Book of Doctrine and Covenants, Pearl of Great Price, and Sayings of Joseph the Seer, our guides in faith and doctrine. The first four have been adopted as such by a vote of the saints in general conference.[1]
>
> We believe the Bible to be the word of God, as far as it is translated correctly ; we also believe the Book of Mormon to be the word of God.[2]

This book, however, is very appropriately called the "Mormon Bible" because its friends claim that it not only has several advantages over our Bible, as we shall see later, but that it is the Bible especially designed for this Western Continent, which is the promised heritage, and to be, by and by, controlled by the Mormon Church. And then, in addition, this book announces the doctrine of "present revelation," which gives the divine sanction to their claims for the other three books mentioned—"Book of Doctrines and Covenants," "Pearl

[1] From preface of "A Compendium of the Doctrines of the Gospel."

[2] Art. 8 of "Articles of Faith."

of Great Price," and "Sayings of Joseph the Seer"—all of which are "present revelations."

The fact is the "Church of Jesus Christ of Latter Day Saints" grew up out of the Book of Mormon. It is, as the prophet Joseph aptly puts it, "the keystone of our religion." The whole superstructure of Mormonism rests upon this foundation, and must stand or fall with it. If the Book of Mormon is proved a fraud, then the whole thing was conceived in a fraud, and Joseph Smith was an impostor. His claims to be a prophet of the Lord rest upon and are bound up in the question, "Is the Book of Mormon from God?"

There are two stories as to the origin of the book. I will call them the Mormon story and the Gentile story.

1. *The Mormon Story.* The Mormons believe that this book contains an inspired record or history of three different colonies that came over from the old world to this country in ancient times, and lived and flourished here for a period of twenty-five hundred years. It is divided into fifteen books, after the method of the Bible. The next to the last book, called the Book of Ether, contains the earliest record.

This book tells us of a party numbering between twenty and thirty, under the direction of the brother of Jared, leaving Asia at the command of God, about one hundred years after the flood, just after the confusion of tongues, as related in the book of Genesis. They embarked in eight strangely constructed arks or barges, and after drifting three hundred and forty-four days across the Atlantic Ocean they landed upon this North American Continent, where they and their descendants remained for fifteen hundred years, became very numerous, spread over the greater portion of the continent, and developed a somewhat advanced civilization. But dividing into two powerful parties or na-

tions, able to muster and thoroughly equip an army of two million soldiers each, they became involved in a fierce war of extermination, which resulted in the entire annihilation of both nations, leaving the country a desolate waste, one man alone surviving the terrible destruction, whose name was Coriantumr.

About the time this terrible war was desolating North America, a second party, made up of two families, Lehi and Ishmael, leave the city of Jerusalem at the beginning of the reign of Zedekiah, King of Judah, six hundred years before Christ, and after wandering eight years in the desert of Arabia, embark in a ship of peculiar construction, drift across the Indian and the Pacific Oceans, and land upon the southwestern shore of South America. These two families having intermarried, begin rapidly to multiply. Within twenty years, however, they also divided into two rival nations, known for a thousand years afterward as the Nephites and the Lamanites, named from the two brothers Nephi and Laman, who led in the quarrel and divided the two families.

About nine years after Lehi and his company leave Jerusalem, a third party, headed by one of King Zedekiah's sons, also leaves Jerusalem, crosses the ocean, and settles in the land of Zarahemla, somewhere in the northern coasts of South America.

After four hundred years they are accidentally discovered by a party of Nephites, who are traveling northward ; and after a time the two nations become one under the old title of Nephites. All these peoples rapidly increase ; the Lamanites eventually covering the entire South American Continent, while the Nephites gradually extend northward until the greater portion of North America is occupied by them.

The Book of Mormon, with the exception of the single book of Ether already mentioned, is the professed

history of these two peoples. The Lamanites, at the very beginning of their separate history, were cursed by the Almighty with a "skin of blackness," became a wild, ignorant, ferocious people, and the ancestors of the present Indian races. The Nephites are represented as God's greatest favorites, enjoying advantages and favors such as no other people under heaven ever enjoyed, furnishing a list of kings, judges, prophets, apostles, and martyrs such as have never been found upon earth in any age or country. Christian churches were organized, baptism by immersion administered, and all the blessings and privileges of the New Testament dispensation enjoyed, with the peculiar gifts of speaking with tongues, prophesying, performing miracles, and such like, hundreds of years before the appearance of Jesus Christ in the flesh.

A few days after Jesus' crucifixion, resurrection, and ascension in Judea, he appeared to his people upon this continent in his human body, and remained here forty days, preaching, performing miracles, ordaining twelve apostles, and otherwise establishing the faith of his people. A few years later the whole country is reported converted—the entire population of both continents, the Lamanites of South America, and the Nephites of North America, are enrolled in Christian churches. For nearly two hundred years a complete millennium is enjoyed. The arts of war being forgotten, peace, purity, and religious culture are universal. But increased wealth and prosperity bring religious declension, and by and by apostasy from the faith. The apostates assume the old name of Lamanites, and their old hatred of religion and religious people. This opposition increases in numbers and in power, until war, relentless and cruel, again fills the land with bloodshed and desolation. This results, in the year A. D. 384, in the complete destruction of the Nephites and all there was left of the religious ele-

ment, leaving the infidel Lamanites, who had already become wild, barbarous, and bloodthirsty, in full possession of both continents, where they were found upon the discovery of America by Columbus.

Now, the commander-in-chief of the Nephite forces was a prophet by the name of Mormon. Before this exterminating war had ended, Mormon gathered up all the records of his predecessors, the kings and prophets and judges, who had been inspired of God to write either history or prophecy, or vision or exhortation, and made a careful abridgment of their writings down to his own time, and engraved this abridged record upon golden plates. These plates he turned over to his son Moroni, who commanded one division of the Nephite army under his father. This son finished his father's record, and when completed, hid the whole in the sacred hill Cumorah, near Palmyra, New York. There they remained fourteen hundred years, until discovered by the prophet Joseph Smith, and were by him translated into our language.

This accounts for the name of the book, the Book of Mormon, while the book gives the name to the people, the Mormons. Moroni was raised from the dead in the form of an angel for the special purpose of showing Mr. Smith where said plates had been hidden, and assisting him in translating them into our language.

On May 8, 1838, Joseph Smith, when asked, "How and where did you obtain the Book of Mormon?" gave this answer:

> Moroni, who deposited the plates (from whence the Book of Mormon was translated), in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me, and told me where they were, and gave me directions how to obtain them. I obtained them, and the Urim and Thummim with them, by means of which I translated the plates. And thus came the Book of Mormon.

"Compendium," p. 305.

2. *The Gentile Story.* But there is another story as to the origin of this book.

The Gentile account is quite different. It tells that a certain worn-out Presbyterian minister by the name of Solomon Spalding, living in northern Ohio, between the years 1810 and 1815, became deeply interested in a study of ancient America, on account of certain famous mounds found in his locality, giving evidence that there must have existed upon this continent in former times a race of people quite superior to the Indian races found here upon the discovery of America. He conceived the idea of writing an imaginary history of this people which would, at the same time, account for the existence of the Indian races. He gave to his romance the title: "The Manuscript Found."

Spalding failed as a preacher, and failed at blacksmithing, and became greatly embarrassed with debts which he hoped to liquidate by the proceeds of this fascinating story of ancient America. But he could not find a printer in Ohio willing to publish it at his own risk. And so, in quest of a printer, he went to Pittsburg, Pa., to a good Presbyterian by the name of Patterson. But he was unable to persuade Patterson to undertake the printing, and the preacher gave up in despair, left his manuscript in Mr. Patterson's printing office, removed to the State of New York, and died two years later. He left Pittsburg about the year 1814.

Seven years later a Baptist preacher by the name of Sidney Rigdon, afterward one of the pioneers of Mormonism, came to Pittsburg and was pastor there for nearly two years. He was well acquainted with Mr. Patterson's partner, and made the printing office his loafing place. One day he discovered Mr. Spalding's discarded manuscript, covered with rubbish and dust, read and reread it, becoming deeply interested in it. We

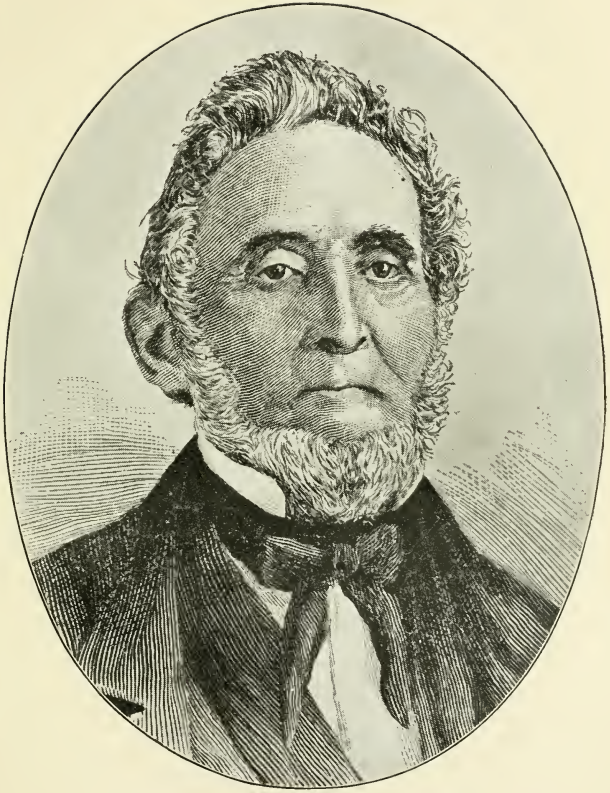
have several reliable witnesses thus far, but none of them are able to tell whether Mr. Rigdon copied it or not. This is not material, for Mr. Rigdon had a good memory. After the latter was excluded from the Baptist church for heterodoxy, he remained in Pittsburg for some time, ostensibly to study the Bible, really to hatch out and perfect a new system of theology, which for several years thereafter he proclaimed under the wing of Alexander Campbell, who had just begun his great work in this country. He was, however, watching his opportunity to blossom out into a reformer after his own ideals.

Some time between the years 1823 and 1825 Mr. Rigdon, as the account relates, heard of Joseph Smith as a rising "fortune-teller and money digger," and immediately decided that Smith was the man he had been waiting for. He hunted him up and together they concocted the whole plan of the Book of Mormon and the kind of a church they should found upon it.

Mr. Rigdon put into Mr. Smith's hands the materials for the new Bible. Smith took the materials thus furnished him, got a lot of tin plates, covered them over with bronze so as to look like old gold (perhaps I should say that the very existence of plates is stoutly denied by some—as Mr. Smith never allowed any one to see them ; but my method is to accept the Mormon statement as far as I possibly can), scratched upon them certain characters that would give the appearance of hieroglyphics—and then hid them in a large hill about one and a half miles from his home, called in Mormon literature the sacred hill "Cumorah."

In due time Smith had a vision of an angel who told him about the wonderful treasure hid in the hill, and after some years' delay, in 1827, he went, dug out the plates, and proceeded to translate them.

It is but candor to confess that there are several



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accounts of how Mr. Smith came into possession of the material out of which was evolved the Book of Mormon. Some authorities are very positive that Mr. Smith got possession of the Spalding manuscript after Mr. Rigdon had discovered and digested it. The statement is that some years after the death of her husband, Mrs. Spalding secured the old "Manuscript Found" from Pittsburg; and for safe-keeping deposited it, with other manuscripts of her late husband, in an old trunk which was stored away in her barn; that Joseph Smith hired out to a neighboring farmer for a brief period, and managed to steal the manuscript from the trunk. The evidence is not conclusive upon this portion of the game so skillfully played by Smith and Rigdon. However, if they really needed the manuscript, after Rigdon's digestion of it, they were shrewd enough to get it by some means.

I should also state that the Mormon Church has been so exceedingly anxious to quash the strong indictment against the divinity of the Book of Mormon furnished by the Spalding manuscript theory, that a few years ago (1886) they happened, by a strange fortune, to come into possession of a real, genuine Solomon Spalding manuscript, and forthwith they published it as the real "Manuscript Found," and proclaimed to the world the complete annihilation of the Gentile story of the origin of the Book of Mormon, because this manuscript has nothing whatever in common with the Book of Mormon, not even so much as one proper name. And if this was the real "Manuscript Found," the Gentile story would certainly have to be abandoned, so far, at least, as Mr. Spalding is concerned. But unfortunately for the Mormon side, there are at least three very stubborn facts:

1. That Mr. Spalding wrote several manuscripts. Of this fact we have most abundant testimony from

members of his household, from boarders in his family, from his business partner, and from neighbors, who lived in the same community with him for years.

2. That the title to this new "find" was not "The Manuscript Found," it was "Manuscript Story"; but the authorities in Salt Lake City substituted "Manuscript Found" for the real title, putting the "Manuscript Found" on the title-page and on the top of every page in the book.

3. But the most stubborn fact is, that the real "Manuscript Found" did contain the same outline of history, the same names of men and of cities as are now found in the Book of Mormon.

While Mr. Spalding was writing his "Manuscript Found" in Conneaut, Ohio, he became so much interested in his story that he used to read what he had written to members of his household, his business partner, and to friends and neighbors who would drop in of an evening or on the Sabbath. Chapter after chapter was thus read and commented upon until the entire neighborhood became more or less familiar with the outline of his story, and especially with the peculiar names that he invented for his heroes, his kings and warriors and prophets, etc. And when some twenty years afterward the Book of Mormon made its appearance in that neighborhood, these people were astonished and confounded to find in it the same old story of Nephite and Lamanite history, with Lehi, Lemuel, Jacob, Enos, Alma, Heleman, and all the other principal characters of the Book of Mormon precisely the same as they had heard Mr. Spalding read to them twenty years before. I have myself read sworn affidavits[1]

[1] The following by John Spalding, a brother of Solomon Spalding, is a specimen of these affidavits. After a brief account of his brother's early life, he says:

"I made him a visit three years after, and found that he had failed, and was considerably involved in debt. He then told me he had been writing a book,

from not less than ten of these persons, all reputable citizens, who could not easily have been deceived. Such testimony as this cannot easily be set aside.

Nor could a fourth fact be set aside, if there were space and time to present it, that the Book of Mormon contains a large amount of matter that Mr. Spalding did not put into his "Manuscript Found"; and that this additional matter is largely "Rigdonism," pure and simple. The brevity of the present treatise will not permit an intelligent and clear presentation of this important and, to the Mormon, very stubborn fact. But any one who will carefully sift out of the Book of Mormon its theological teachings, and compare them with the published statements of Mr. Rigdon's preaching and theological controversies during the years 1822–1830 would find most conclusive evidence of the statement I have made.

Apostle Orson Pratt states an important point thus tersely:

> This book must be either true or false. If true, it is one of the most important messages ever sent from God to man, affecting both the temporal and eternal interests of every people under

which he intended to have printed, the avails of which he thought would enable him to pay all his debts. The book was entitled 'The Manuscript Found,' of which he read to me many passages. It was a historical romance of the first settlers of America—endeavoring to show that the American Indians are the descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of Nephi and Lehi. They afterward had quarrels and contentions and separated into two distinct nations, one of which he denominated Nephites and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds, so common in this country. Their arts, sciences, and civilizations, were brought into view in order to account for all the curious antiquities found in various parts of North and South America.

"I have recently read the Book of Mormon, and, to my great surprise, *I found nearly the same historical matters, names, etc., as they were in my brother's writings.* I well remember that he wrote in the old style, and commenced about every sentence with, 'And it came to pass,' or, 'Now, it came to pass,' the same as in the Book of Mormon, and according to the best of my recollection and belief, *it is the same as my brother wrote, with the exception of the religious matter.* By what means it has fallen into the hands of Joseph Smith, Jun., I am unable to determine.

JOHN SPALDING'

heaven to the same extent and in the same degree that the message of Noah affected the inhabitants of the old world. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world; calculated to deceive and ruin millions who will sincerely receive it as the word of God, and will suppose themselve securely built upon the rock of truth until they are plunged, with their families, into hopeless despair. . .

If, after a rigid examination, it be found an imposition, it should be extensively published to the world as such. The evidence and arguments upon which the imposture was detected should be clearly and logically stated, that those who have been sincerely, yet unfortunately, deceived may perceive the nature of the deception and be reclaimed, and that those who continue to publish the delusion may be exposed and silenced.[1]

We accept this conclusion of Apostle Pratt and propose to furnish every honest inquirer after truth abundant materials for just this kind of personal "rigid examination," by the most direct and the only satisfactory method of reaching a conclusion, and that is by examining the book itself.

The first objection to the book to be considered is this: *It has no trace of God's hand upon it;* no divine stamp. Everything about it is human, very, very human.

The ground taken is this: God stamps his perfections upon everything he undertakes. Whether he creates a mountain or an insect, whether a blade of grass or a drop of water, he displays a wisdom entirely beyond the reach of imperfect men. He makes no blunders—never has to go back and do his work over again. "All his works praise him."

And so the marks of divinity should be seen upon God's *written word.* Whether he records a history, utters a prophecy, or inspires a proverb or a psalm, he should do it in a way that will be true to himself. Every thought that expresses his thought should be as

[1] Introduction to "Divine Authenticity of the Book of Mormon," pages 124, 125.

pure "as silver purified seven times." And hence it is found that a careful examination of the Bible reveals a multitude of characteristics not found in any merely human production. Let us note one or two.

Let us take the matter of *character reading*. We may read in the Bible a few statements concerning the patriarch Abraham. Probably four or five pages tell us all we know about Abraham; and yet we are wondrously well acquainted with him, his character stands out prominently in history, his record has told with recognized power upon the whole religious life of the world. He is the father of the faithful. Can you select any prominent character in profane history, whom you know so well, even with ten times the reading? A dozen verses in the New Testament tell us all we know of the traitor Judas Iscariot, and yet what traitor upon earth has been more thoroughly execrated! Twenty verses in 2 Chronicles, the twenty-eighth chapter, give us so clear and comprehensive a view of the real character of King Ahaz and the sad results of his life that it is doubtful if any large volume of merely human history has ever exceeded it. And the same might be said of every attempt to portray character in the Bible. A few verses will usually suffice to draw out a man's character to the very life, and yet there will be nothing in the narrative that gives the least impression of studied brevity or any apparent effort at condensation. On the contrary, the style will be found to be simplicity itself. And the secret of this strange power seems to be the wonderful ability to select for record only those incidents that reveal the man most perfectly.

The same thing may be seen in the *history* of the Bible.

The life and character and times of the most remarkable and important personage that has ever appeared on earth, the Lord Jesus Christ, is, by Matthew, beau-

tifully and clearly exhibited in the small compass of thirty-one printed pages. And, be it remembered, Matthew was an unlettered man, not at all used to writing. This book was his first and last attempt, so far as we know.

Luke, in the Acts of the Apostles, has furnished us in thirty-three pages a history of one of the most important religious movements the world has ever witnessed—a movement that revolutionized the religious thought of the world. And, in fact, this wonderful comprehensiveness, combined with the most artless simplicity, this strange tact at compression without a seeming effort at compression, this unapproachable ability to say a great deal in a few plain, simple words prevails all through the Bible. It would appear to be God's way of writing, precisely what we might expect from a being of infinite perfection. We may safely challenge all the doctors of divinity, or skilled writers of the present age, to crowd into ten pages every thought and sentiment and inference the Apostle Paul, with the greatest grace and simplicity, puts into one page.

Look at the discourses of our Lord, any one of them, the Sermon on the Mount, for instance: Surely "never man spake like this man." The first eight sentences of that Sermon on the Mount are by universal consent placed above any other eight sentences ever spoken by mortal lips. Friend and foe, infidel, atheist, and Christian have from the first acknowledged that these verses stand alone amid all the literature of earth, unapproached and unapproachable, not more in their comprehensiveness and sublimity than in their beautiful simplicity:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God, etc., etc.

It would be easy to multiply illustrations of this thought, for the whole Bible is an illustration.

And now let us turn briefly and yet carefully and honestly apply these tests of divinity to the Book of Mormon. If God inspired its pages, there should be some plain, internal evidences of the fact.

Opening the book at random let us turn to page 249 and read the following:

And now I say unto you, that this is the order after which I am called; yea, to preach unto my beloved brethren; yea, and every one that dwelleth in the land; yea, to preach unto all, both old and young, both bond and free; yea, I say unto you, the aged, also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again; yea, thus saith the spirit, repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the spirit saith, behold the glory of the king of the earth; and also the king of heaven shall very soon shine forth among all the children of men; and also the spirit saith unto me, yea, crieth out unto me with a mighty voice, saying, go forth and say unto this people, repent, for except ye repent ye can in nowise inherit the kingdom of heaven.

What has the author said in all these one hundred and eighty-seven words? Only this:

I am commissioned by the spirit, speaking in thunder tones, to preach repentance and the new birth to my brethren, and to all the people of the land, because the kingdom of heaven is at hand, when the Son of God, king of earth and heaven, cometh in majesty and glory.[1]

Once more read, page 352:

[1] Fifty-one instead of one hundred and eighty-seven words.

Now, I unfold unto you a mystery; nevertheless, there are many mysteries which are kept that no one knoweth them, save God himself. But I show unto you one thing, which I have inquired diligently of God, that I might know, that is concerning the resurrection. Behold, there is a time appointed that all shall come forth from the dead. Now, when this time cometh, no one knows; but God knoweth the time which is appointed. Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not, for God knoweth all these things; and it sufficeth me to know that this is the case; that there is a time appointed that all shall rise from the dead. Now, there must needs be a space betwixt the time of death, and the time of the resurrection.

And now I would inquire what becometh of the souls of men from this time of death to the time appointed for the resurrection? Now, whether there is more than one time appointed for man to rise, it mattereth not; for all do not die at once: and this mattereth not; all is as one day with God, and one time only is measured unto men; therefore, there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now concerning this space of time, what becometh of the souls of men is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know; and when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto men. Now, concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel,[1] that the spirits of all men, as soon as they are departed from the mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

In the above passage there are three hundred and sixty-five words. But before inquiring as to their meaning it may be well to apply a very simple *condenser*. If

[1] How completely this supposed prophet Alma *gives himself away* in this assertion of angelic inspiration may be seen when it is learned that precisely this statement as to departed spirits was found in substance in that portion of the Old Testament Scriptures that Alma had in his possession (page 310) and had carefully studied all his life!

Upon pages 10 and 24 we are explicitly informed that the BRASS PLATES brought over to this country from Jerusalem contained *all* that our Old Testament contains up to the reign of King Zedekiah (600 B. C.) Many a time, therefore, had he read in Eccl. 12 : 7, and in several other places, the substance of the statement which he here asserts *had been made known to him by an angel!!*

we should ignore the author's language and his unnatural arrangement, treating of the resurrection *before* he treats of the intermediate state, we might put his thoughts in a very brief compass, somewhat as follows :

There are many mysteries known only to God; but, having earnestly asked him, he has revealed to me through an angel the following glorious facts :

First—that the spirits of all men, good and evil, when they depart from this mortal body, are immediately taken home to the God who gave them life.

Second—as to the time of the final resurrection from the dead; it is not known to us whether all are to be raised at the same time, or at different times; but, when it finally occurs, then we shall know that God knew all about it.

But let us quote a better specimen from a *better author:* The Book of Mormon tells us that Jesus, a few days after his ascension, as recorded in the New Testament, appeared here upon this continent and spent some forty days with his people, performing miracles and preaching to them the gospel of the kingdom. A large portion of his addresses, during this period, is made up of the Sermon on the Mount, and various other extracts from the four Gospels. But he adds some new matter, enough to show how vast the chasm between what he said here upon this continent and what he said in the land of Judea, especially in the one point : *its comprehensiveness.*

The first selection is a single sentence, a rather long one, and somewhat mixed in its construction, but nevertheless is recorded as an actual speech from the lips of him who spake as never man spake :[1]

And behold this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given

[1] P. 527.

unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people, who are a remnant of the house of Jacob, and concerning this my people, who shall be scattered by them; verily, verily I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he has covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity; for thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced, unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.

This sentence contains over three hundred and forty words. The words "that" and "which" are repeated twenty times; the words "I," "my" and "me," eleven times; the word "Father," eight times; "Gentiles," five times; the expression, "shall come forth," four times. All this in one sentence. A very remarkable sentence surely!

We find upon examination that in Christ's Sermon on the Mount, beginning at the first sentence, three hundred and forty words include eighteen complete sentences, an average of nineteen words to the sentence. All Jesus' sentences found in the New Testament are short and incisive. The longest we have been able to find is this:

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your ene-

mies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

We will close this chapter with a few selections of a different character, but designed to illustrate still further the peculiar style and the mental calibre of our author. It will scarcely be necessary to comment at length upon the extracts; they will "speak for themselves."

The angel who is supposed to have formulated the English words and sentences of the Book of Mormon as they appeared one by one upon Mr. Smith's "Urim and Thummim," or his "Peep Stone," was very like human authors; he had certain pet words or forms of expression that are constantly recurring. For instance, the word "more," or "the more part."

The following are a few of a large number of examples:

Wherefore these plates are for *the more part* of the ministry; and the other plates are for *the more part* of the reign of the kings, and the wars, etc.[1]

For a *more history part* are written upon mine other plates.[2]

And thus *the more part* of the year did pass away.[3]

But behold, there was *a more great* and terrible destruction in the land northward.[4]

And yet they did deny *the more parts* of his gospel.[5]

And a *more short* but a true account was given by Nephi.[6]

And they did cause a great contention in the land, insomuch that *the more* righteous part of the people, although they had nearly all become wicked; yea, there were but few righteous men among them.[7]

This last sentence is incomplete, as well as barbarous in its grammatical construction.

The most frequent expression in the book is the

[1] P. 18. [2] P. 68. [3] P. 494. [4] P. 495 [5] P. 546. [6] P. 487 [7] Pp 447, 448.

phrase, "And it came to pass," and the exclamation, "Behold!" It does almost appear that the author had a large stock of these expressions on hand and was anxious to unload them upon every possible occasion. We find them upon every page; they begin every paragraph and almost every sentence. Mark Twain says if you take them out of the Book of Mormon there will be nothing left to "come to pass." But friend Twain is mistaken, "the more part" of the book will still be left. And yet in the first chapter of the book, containing ten pages, we find these two forms of expression repeated seventy-nine times, "Behold" thirty, "And it came to pass" forty-nine times. And this is continued through the book, the last five pages of the book of Ether containing the one expression, "And it came to pass," thirty-nine times!

The little word "thereof" is also made to do duty in a large number of places, thrown in promiscuously sometimes, apparently without regard to the necessities of the sentence. A blundering attempt, evidently, to imitate the phraseology of the Bible, though not always successful.

And great and terrible was the battle thereof, yea, great and terrible was the slaughter thereof.[1]

And he fastened it upon the end of a pole thereof.[2]

The word "insomuch" is also a favorite, frequently occurring, and used in such a variety of senses as to raise the suspicion that the angel who inspired it must have had a very limited vocabulary, and hence had to make a single word cover a large field.

And it came to pass that after they had bound me, *insomuch* that I could not move, the compass which had been prepared of the Lord, did cease to work, wherefore they knew not whither

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[1] P. 485 [2] P. 370.

they should steer the ship, *insomuch* that there arose a great storm.[1]

And they durst not spread themselves upon the face of the land, *insomuch* that they could raise grain, lest the Nephites should come upon them and slay them.[2]

In a similar way he makes an unfortunate choice of other words. For instance, the word "flatter":

. . . that they might by some means *flatter* them out of their strongholds, that they might gain advantage over them.[3]

. . . therefore he was about to *flatter away* those people to rise up in rebellion against their brethren.[4]

The words "enormity" and "beloved" are in the same way misapplied.

And also seeing the *enormity* of their number, Teancum thought it was not expedient to attack them.[5]

. . . our prisoners were so numerous, that notwithstanding the *enormity* of our numbers.[6]

. . . these our dearly beloved brethren, who have so dearly *beloved* us.[7]

Now when Ammon and his brethren saw this work of destruction among those who they so *dearly beloved*, and among those who had *so dearly beloved* them.[8]

Our angel had never studied English grammar carefully. Witness the following, selected from a multitude of similar blunders:

Yea, if my days could have been *in them* days. . .

But behold, I am *consigned* that these are my days.[9]

I say Jew, because I mean *them*, from whence I came.[10]

And they *having been waxed strong* in battle, that they might not be destroyed.[11]

We did *arrive to* the promised land.[12]

Even until they *had arriven to* the land of Middoni.[13]

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[1] P. 46. [2] P. 484. [3] P. 392. [4] P. 429. [5] P. 391. [6] P. 408. [7] P. 311. [8] P. 315. [9] P. 449. [10] P. 127. [11] P. 260. [12] P. 43. [13] P. 297.

And the one who was the *most foremost* among them, said unto them.[1]

And were marching through the *most capital* parts of the land.[2]

And again, my brethren, I would *cite your minds forward* to the time when the Lord God gave these commandments unto his children.[3]

This angel often takes back what he has said, or changes the sense so that the inquiry forces itself upon the reader, "Which portion of the sentence is inspired of God?" If the first statement was inspired of God, the second could not be.

As examples, note the following:

Nevertheless, after all this, I never have known much of the ways of the Lord, and His mysteries and marvellous power. I said I had never known much of these things; but behold I *mistake*, for *I have seen much of His mysteries and His marvellous power*.[4]

And thus we see that they buried their *weapons of peace*, or they buried the *weapons of war*, for peace.[5]

They being shielded *from the more vital parts* of the body, or the more vital parts of the body being shielded *from the strokes* of the Lamanites.[6]

In a glowing description of the remarkable reformation that occurred soon after Christ's professed appearance here, when the Lamanites, as well as the Nephites, were all converted, our author is made by his angel to say:

There were no robbers, nor murderers, neither were there Lamanites, nor any *manner of ites;* but they were in one, the children of Christ.[7]

Here is another:

Now immediately when the Judge had been murdered; he

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[1] P. 330. [2] P. 431. [3] P. 272. [4] P. 262. [5] P. 308. [6] P. 362. [7] P. 545.

being stabbed by his brother *by a garb of secrecy;* and he fled, and the servants ran and told the people.[1]

A "*garb of secrecy*" is surely a formidable instrument with which to stab a man!

But the following caps the climax of absurdities. Moroni has rent his coat, and taken "a piece thereof, and wrote upon it," and "fastened it upon the end of a pole thereof," and then after an earnest prayer:

> He went forth among the people, *waving* the *rent* of his garment in the air, that all might see the writing which he had *wrote upon the rent.*[2]

It is not strange that a man of meagre literary attainments, as Joseph Smith confessedly was, and whose vocabulary was limited at the best, and largely determined by a lifelong association with the uncultivated, the humbler class, should be guilty of a great many blunders in composition, should make use of ungrammatical and inelegant and even vulgar expressions, should often choose the wrong word to express his thought, and thus sometimes be made to say what he did not mean. All this is easily understood and precisely what we might expect to find in the Book of Mormon, if we were allowed to believe what the first edition of the book plainly and unequivocally stated on its title-page, "Joseph Smith, *author* and proprietor," or even if we were allowed to accord him the usual latitude of a translator, to express in his own way and his own language the thought of the original. Many of the blunders in expression and the almost innumerable faults of style could thus be easily excused.

But Mr. Smith himself and the eye-witnesses allow

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[1] P. 454.

[2] P. 371. Like the Irisman's hole in the sand bank, which, when the bank had been dug away, was left suspended in the air!

us no such opportunity of exercising charity. The statements, as we shall learn, are plain and positive that the English sentences were not of Mr. Smith's construction, that he had simply to look through his Urim and Thummim, and the English word or sentence appeared in full view already formed. Some of the witnesses go so far as to tell us that occasionally an English word would appear that Joseph Smith did not know and could not pronounce correctly and would therefore have to spell it out letter by letter, so that his scribe could make no mistake in transcribing it!

> The graven characters would appear in succession to the seer, and directly under the character, when viewed through the glasses, would be the translation in English. . . In translating the characters, Smith, who was illiterate and but little versed in biblical lore. was *ofttimes compelled to spell the words out*, not knowing the correct pronunciation. . . Cowdry, however, being a schoolteacher, rendered invaluable aid in *pronouncing hard words* and giving them *their proper definition*.[1]

All of which, as we can see, fastens the responsibility of all these blunders, these various sins against common sense and our English tongue, upon the angel, proving him to have been a very ignorant, unsophisticated angel; in fact, precisely such a person as to his mental caliber and his educational advantages as Mr. Joseph Smith himself is acknowledged to have been.

But we shall find other proofs that this angel and Joseph Smith are wonderfully alike. The point we have sought to make in this chapter is, that the Book of Mormon is so unspeakably below the Bible as a literary production, so immeasurably its inferior, that by no possible stretch of the imagination can we conceive it possible that the two were inspired by the same all-controlling mind. That, instead of meeting the re-

[1] David Whitmer, in "Deseret Evening News," December 24, 1885.

quirements of the word of God, "As the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts," the Book of Mormon, so far as examined, lets us down to the level of an ignorant, unlettered man.

CHAPTER III

MIRACLES IN THE BOOK OF MORMON

THE Bible bears no comparison to the Book of Mormon, either in the number of its miracles or in their strange, unnatural character. A few samples only can be noted.

1. *Raw Meat Made Sweet.* A little affair, too unimportant to be noticed, were it not that it flatly contradicts a rule which the world in general, and all biblical scholars in particular, have taken for granted without a question, viz: God does not do for us what we can do for ourselves—divine aid comes in only where the utmost of human effort fails to reach. On page 40 of the Book of Mormon we read:

> And after I had made a bellows that I might have wherewith to blow the fire, I did smite two stones together, that I might make fire; for the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; for he said, I will make thy food become sweet, that ye cook it not; and I also will be your light in the wilderness.

Comment upon this is not needful. There was no lack of wood for fire in the wilderness, no lack of stones to smite together, but simply to prove to them that they are the Lord's special pets, he saves them the trouble of making fire by performing the prodigious miracle of making raw meat sweet and palatable, and of furnishing them light in the wilderness for their evening entertainments.

2. *Help in Hunting.* Of a similar character is a little

occurrence related just before.[1] It is usually supposed that a little common sense would be sufficient to tell a man who had spent some time traveling in a wild, mountainous region, about where he would naturally go to find wild game, if he wished to hunt. But Nephi's god is so unusually good to him that he takes the trouble to write the directions upon the pointers in a certain ball, called the "Director," which we will presently explain.

And I said unto my father, whither shall I go to obtain food? And it came to pass that I did enquire of the Lord. . .

And it came to pass that the voice of the Lord said unto me, look upon the ball, and behold the things which are written. . . . And it came to pass that I, Nephi, did go forth up into the top of the mountain, according to the directions which were given upon the ball. And it came to pass that I did slay wild beasts, insomuch that I did obtain food for our families; and it came to pass that I did return to our tents, bearing the beasts which I had slain.

3. *The Brass Director.*

And it came to pass that the voice of the Lord spake unto my father by night, and commanded him that on the morrow he should take his journey into the wilderness. And it came to pass, that as my father arose in the morning and went forth to the tent door, to his great astonishment he beheld upon the ground a round ball of curious workmanship, and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness.[2]

Here is a round ball, made of fine brass, and within it are two spindles, one of which points out constantly "the way whither we should go into the wilderness." Just how they could see spindles inside of a round brass ball does not appear. However, as it was of *curious* workmanship, this may have been one of the curious things about it.

[1] P. 38. [2] P. 36.

Those two spindles were certainly curious affairs. The author calls them *spindles* here, and on the next page he calls them *pointers*.

And it came to pass that I, Nephi, beheld the pointers which were in the ball, that they did work according to the faith, and diligence, and heed which we did give unto them. And there was also written upon them a new writing, which was plain to be read, which did give us understanding concerning the ways of the Lord ; and it was written and changed from time to time, according to the faith and diligence which we gave unto it. And thus we see that by small means the Lord can bring about great things.[1]

Nephi's god certainly had an eye to convenience in this little affair. He had usually taken the trouble to send an angel down from heaven, or come himself, to inform Nephi and his father as to his will from time to time. But by this ingenious mechanical device he saves himself any further trouble in that matter. One of the spindles points out the general direction they are to travel, and the other one has written upon it directions for special occasions, as for instance, where Nephi shall find a deer or a bear or a wild turkey when the company may be in want of food ; the directions being "changed from time to time, according to the faith and diligence which we gave unto it."

4. *The Compass.* Another ingenious invention called a compass, also prepared of the Lord, had the peculiar quality of becoming balky and refusing to work when anything was done against the Lord's pet, Nephi.

While on their trip to this western continent, in mid-ocean, there was a mutiny on shipboard. Nephi preached, and his two brothers did not like it.

And it came to pass that Laman and Lemuel did take me and bind me with cords, and they did treat me with much harshness. And it came to pass that after they had bound me insomuch

[1] P. 38.

that I could not move, the compass which had been prepared of the Lord did cease to work, therefore they knew not whither they should steer the ship, insomuch [1] that there arose a great storm, yea, a great and terrible tempest, and were driven back upon the waters for the space of three days, and they began to be frightened exceedingly, lest they should be drowned in the sea; nevertheless they did not loose me.

And it came to pass that we were about to be swallowed up in the depths of the sea. And after we had been driven back upon the sea for the space of four days, my brethren began to see that the judgments of God were upon them, and that they must perish, save that they should repent of their iniquities; wherefore they came unto me and loosed the bonds which were upon my wrists.

And it came to pass after they had loosed me, behold I took the compass and it did work whither I desired it. And it came to pass that I prayed unto the Lord; and after I had prayed the winds did cease and the storm did cease, and there was a great calm.[2]

Strange compass surely! But really what was it good for? since it seemed to be controlled by a man on board the ship and not by magnetic influence.

5. *The Lamanites' Curse.* This is claimed to have occurred in immediate connection with the separation between Nephi and his two brothers, Laman and Lemuel, and the organization of the two infant but rival nations already referred to, between twenty and thirty years after leaving Jerusalem.

The miracle is certainly one of the most remarkable of the ages, settling one of the mooted questions of four hundred years' standing: "*How came the American Indian with a dark skin?*" (The American Indian is the reputed descendant of the Lamanites.)

Nephi tells us that his two brothers, with their families, because of their opposition to Nephi, and their general depravity, became the subjects of a *peculiar curse.*[3]

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[1] Just how their inability to steer the ship produced this terrific storm is not explained. Probably the author mistook the meaning of "insomuch."

[2] P. 46. [3] P. 72.

For behold they had hardened their hearts against him, that they had become like unto a flint; wherefore as they were white, and exceeding fair and delightsome, that they might not be enticing unto my people, the Lord God did cause a skin of blackness to come upon them. And thus saith the Lord God, I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities. And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it and it was done.

It is strange what peculiar favorites of heaven this Nephi and his people were, that God should be willing, for the sole purpose of removing temptation from them, "that they might not be enticing unto my people," to curse his own brothers with a skin of blackness. It is something God never did for any other people under heaven. He never exhibited such tender care for the Jews in the Old Testament history. The New Testament furnishes no incidents of this character. The early Christians, in their best and purest days, had no such favors shown them. And, so far as we can learn, the Lord has never "caused a skin of blackness to come upon" any Gentiles of modern times, to prevent their "becoming enticing to my people," the Latter-day Saints.

If there could be anything more silly or preposterous than this, it is found on page 480, occurring over five hundred years after the above:

And it came to pass that those Lamanites who had united with the Nephites were numbered among the Nephites, and their curse was taken from them, and their skin became white like unto the Nephites: and their young men and their daughters became exceeding fair, and they were numbered among the Nephites, and were called Nephites.

It is unfortunate that in these last days the Mormons' god is not so kind. The "Latter-day Saints" have not been able to furnish the world with a single speci-

men of the bleaching power of conversion upon the skin, though strenuously insisting that miracles should be expected now as of yore.

6. *He Could not be Hit.* Here is a prophet, *Samuel* by name, *who cannot be hit.*

But as many as there were who did not believe in the words of Samuel were angry with him, and they cast stones at him upon the wall, and also many shot arrows at him as he stood upon the wall; but the Spirit of the Lord was with him, insomuch that they could not hit him with their stones, neither with their arrows. Now when they saw this, that they could not hit him, there were many more who did believe on his words, insomuch that they went away unto Nephi to be baptized.[1]

A somewhat peculiar method of conversion! But how is it that so many good Mormons in our day can be hit? The Utah penitentiary, Carthage jail, and Missouri experiences all prove that in modern times faithful Mormons can be hit. Is it for lack of faith, or for a lack of the Spirit of the Lord?

7. *Jared's Barges.* The building of Noah's ark is cast quite into the shade by the feat of Jared's brother and his company, who built eight barges or vessels, all "according to the instructions of the Lord."[2]

And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built according to the instructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceeding tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight, like unto a dish.

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[1] P. 473. [2] P. 576.

When they are finished the brother of Jared

Cried unto the Lord saying, O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me.

Please note that they are built exactly "according to the instructions of the Lord." But lo and behold, the Lord had forgotten two very important matters!

(1) No ventilation has been provided—as tight as an egg-shell; and so the brother of Jared informs the Lord of the omission.

And also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish. And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air. And if it be so that the water come in upon thee, behold ye shall stop the hole thereof, that ye may not perish in the flood. And it came to pass that the brother of Jared did so according as the Lord had commanded.

The exact object of the hole in the bottom does not clearly appear, nor is it stated how they are to get air to breathe when the waves are breaking over them so fiercely that they have to close the hole at the top; for the sequel tells us positively:

And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind.

(2) But now another sad deficiency is discovered:

And again he cried unto the Lord saying, O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold there is no light in them. Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness?

And the Lord, apparently, is puzzled to know how to manage this matter. Seemingly he has reached the limit of his power, and so he asks advice of the brother of Jared :

> And the Lord said unto the brother of Jared, What will ye that I should do that ye may have light in your vessels? For behold, ye cannot have windows, for they will be dashed to pieces ; neither shall ye take fire with you, for ye shall not go by the light of fire ; for behold, ye shall be as a whale in the midst of the sea ; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea ; for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth. And behold, I prepare you against these things ; for howbeit, ye cannot cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you that ye may have light when ye are swallowed up in the depths of the sea?

And the brother of Jared was quite equal to the emergency. He was evidently a man of remarkable resources. He went up into a very high mountain "and did moulten out of a rock sixteen small stones, and they were white and clear even as transparent glass."

And those sixteen stones he presented before the Lord, and after an earnest prayer, in which he informs the Lord of his ability to do anything he pleases, he says :

> Therefore touch these stones, O Lord, with thy finger, and prepare them that they may shine forth in the darkness ; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea.

And the Lord did so, and touched the stones one by one with his finger, and they became luminous with light and shined out upon the sea, and were placed two in each barge, one at each end.

SOME INTERESTING HISTORY AND OTHER PUZZLES.

King Jacob tells us on page 135, that

A hundredth part of the proceedings of this people, which now began to be numerous, cannot be written upon these plates, but many of their proceedings are written upon the larger plates, and their wars, and their contentions, and the reigns of their kings.

Fifty-five years before this statement, Jacob's father, Lehi, left Jerusalem with his wife and four boys, all unmarried. Another family, consisting of Ishmael and wife, two sons, and several daughters, were induced to accompany them. One other man, Zerum, who had been a slave of Laban, made up the total number of colonists.

During the first ten years, those four boys and the slave appear to have married those girls, while two other boys, Jacob and Joseph, are added by birth to the original family of Lehi. If during the next ten years each of the five young families multiplies as rapidly as possible, we cannot count more than from thirty to forty young children, and during the next ten years, the third decade, the largest possible increase would not reach fifty more children. So that at the end of thirty years we have twelve grown people and from seventy-five to ninety children—of whom there are possibly from ten to fifteen who have reached the age of twenty years, and may possibly have intermarried.

It was during this last decade, between twenty and thirty years after leaving Jerusalem, probably about twenty-two or twenty-three years after, when there was a possible population of between fifty and sixty persons, nearly all of whom are small children, that this company divides into two nations. The two oldest brothers, Laman and Lemuel, with their families, and the two sons of Ishmael, under the general designation of Lam-

anites, remain in the southern portion of South America, and elect a king ! while the remainder, under the direction of Nephi, at the command of God, strike off into the wilderness in a northerly direction, choose Nephi as their king, and assume the name of Nephites ! And before the first thirty years have expired, that is, in about seven or eight years, this little colony has subdued the forests, become wealthy in flocks and herds, been taught by Nephi to

Build buildings ; and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel (?), and of gold, and of silver, and of precious ores, which were in great abundance.

And in addition to all this, he had built and completed a temple :

And I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things ; for they were not to be found upon the land ;[1] wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon ; and the workmanship thereof was exceeding fine.

Pretty good for three men and a few boys ! Solomon's temple was seven years in building, and required one hundred and fifty-three thousand laborers and thirty thousand overseers.[2]

After the completion of this magnificent temple, Nephi consecrated his two youngest brothers, Jacob and Joseph, though scarcely more than twenty years old, to the office of the priesthood :

And it came to pass that I, Nephi, did consecrate Jacob and Joseph that they should be priests and teachers over the land of my people.

[1] He has *all manner* of wood, iron, copper, brass, steel, gold, silver, and precious ores in great abundance : precisely what "precious things" he needed aside from all these, does not clearly appear.

[2] See 1 Kings 5 : 13-16 ; 6 : 37, 38.

In doing this he directly broke two very plain requirements of the Mosaic law. 1. That none but the tribe of Levi were eligible to the priesthood—these men being from the tribe of *Manasseh*. 2. That no one should be permitted to discharge the duties of a priest till *thirty years of age*. We should remember, however, that this small nation had but little timber as yet to select from. Nephi himself was king and general high priest—his brother Samuel and the slave Zerum were the subjects, and so these two boys, Jacob and Joseph, were all there were left for priests except the small children who had been born within the two previous decades!

It is during the next twenty-five years that these two imposing nations, the Nephites and the Lamanites, had so many wars and contentions, shed so much blood, and made so much history, that Jacob tells us in the passage heretofore quoted that

> A hundredth part of the proceedings of this people cannot be written upon these plates! and that many of their proceedings are written upon the larger plates, and their wars, and their contentions, and the reigns of their kings.

On the next page we have a statement that needs to be read with the same large allowance for exaggeration:

> And it came to pass that many means were devised to reclaim and restore the Lamanites to the knowledge of the truth; but it all were in vain, for they delighted in wars and bloodshed, and they sought by the power of their arms to destroy us continually; wherefore, the Nephites did fortify against them with their armies, and with all their might, trusting in the God and rock of their salvation.

Big talk with small capital—for not over fifty men, grown men, could have been found in that entire nation!

And this statement about the Lamanites seeking to

"destroy us continually," is, to say the least, very puzzling. The reader will bear in mind that Lehi and his company landed upon the western coast of South America, in about latitude thirty degrees south, not far from the modern city of Valparaiso, in Chili.

The course that Lehi and his company traveled from Jerusalem to the place of their destination :

They traveled nearly a south southeast direction until they came to the nineteenth degree of north latitude ; then, nearly east to the sea of Arabia, then sailed in a southeast direction and landed on the Continent of South America, in Chili, *thirty degrees south latitude.*[1]

Within twenty years the little colony divided into two nations as already learned ; Nephi and his company fled into the wilderness, journeying to the northward as supposed.[2]

And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days, we did pitch our tents. And my people would that we should call the name of the place Nephi ; wherefore we did call it Nephi.

How many days' journey, or how far they traveled, we are not informed. But we learn afterward that this city Nephi was about twenty days' journey from the land or the city of Zarahemla.[3] And Zarahemla is supposed to have been situated near the Isthmus,[4] at the extreme north end of the continent. So that beginning near the north border of South America and traveling southward twenty days' journey, perhaps five hundred miles, we must reach the land of Nephi. But

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[1] "Revelation to Joseph the Seer." See "Compendium," p. 289.
[2] P. 70. [3] Pp. 213, 218.
[4] The land of Zarahemla is supposed to have been north of the headwaters of the river Magdalena, its northern boundary being a few days' journey south of the Isthmus.—*Footnote in Book of Mormon, p. 155, by Orson Pratt.*

this would place the land of Nephi more than two thousand miles north of the original settlement, the home of the Lamanites, thirty degrees south latitude, through trackless forests, over almost impassable mountain ranges of the mighty Andes, whose tablelands often reach an altitude of fourteen to twenty thousand feet above the sea level! And yet, we are asked to believe first, that this handful of Lamanites are cursed with a black skin, in order that they may not be enticing to God's pets, the Nephites, who have placed two thousand miles of trackless forests and monster mountain barriers between the two nations; and then secondly, we are asked to believe that these Lamanites are continually harassing their Nephite brethren—hounding their tracks, and watching as a lion for his prey, ready upon almost a moment's notice to leap two thousand miles upon them, so that the people of Nephi were obliged to "fortify against them with their armies"!

But we shall have occasion further on to discuss more at length the geography of the book.

We call the reader's attention to a curious piece of history, that claims the dignity of prophecy!

The old man Lehi, imitating the example of the patriarch Jacob, calls each of his sons before him to receive his dying blessing. When he comes to his youngest son, Joseph, who happens to be the namesake of Joseph in Egypt, and also of the great modern prophet Joseph Smith—the good old man fairly "boils over" in his excess of blessing. It seems, according to the Book of Mormon, that the elder Joseph, of Egyptian fame, had left a very important and voluminous prophecy in reference to his seed, a prophecy that reached down to the latest times, including in its wide sweep not only Lehi and his children, especially this youngest son Joseph—but was remarkably full in regard to these

latter days and to this latest scion, the author and proprietor of the Golden Bible. Among other things this elder Joseph tells Joseph Lehi the following about his last and most illustrious namesake, Joseph Smith :[1]

For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me. A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. . . And I will make him great in mine eyes; for he shall do my work. And he shall be great like unto Moses. . .

Wherefore the fruit of thy loins (Joseph Smith) shall write; and the fruit of the loins of Judah (authors of the Bible) shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines. . .

And now, behold, my son Joseph, after this manner did my father of old prophesy. Wherefore because of this covenant thou art blessed; for thy seed shall not be destroyed, for they shall hearken unto the words of the book. And there shall rise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren. And now blessed art thou Joseph.

This tells us positively, as the reader can see, that Joseph Smith, the modern prophet, was to be the descendant, in the direct line, of the elder Joseph, and this too through the line of Lehi and his youngest son, Joseph. And now, since the Nephites were all destroyed in the year A. D. 384 and only the Lamanites remained upon this continent, and their descendants, if they have any, are the various Indian races of to-day, it follows that Joseph Smith must have been an *Indian*, or this prophecy is a failure. But Joseph Smith's

[1] Pp. 65–67.

mother tells us that his ancestry came from England. She gives us the names of his "progenitors" for six generations back to Robert Smith, who flourished in England two hundred and fifty years ago![1]

We are aware our Mormon brethren contend that this prophecy of the elder Joseph has had a sort of spiritual fulfillment in the case of Joseph Smith, as of all good Mormons, the theory being that every person who becomes a real and true Mormon is brought into a spiritual relationship to the ancient Nephites, by which he obtains their sacred books, their lands, their unfulfilled promises, and the like. Hence he is reckoned as their seed! But to any matter-of-fact person this is the thinnest of subterfuges. There is nothing very spiritual, or even ethereal, in the declaration so often repeated, "the fruit of thy loins."

On pages 155, 156, we are told of a party of Nephites, under the leadership of one Mosiah, who fled out of their own land, and, after wandering a long time through the wilderness, discovered a land called the land of Zarahemla, inhabited by a people who came out from Jerusalem only a few years after Lehi and his company; and, like Lehi, had been brought across the great waters, settled on this continent, and increased until they had become a numerous and wealthy people. And please note the following statement:

> And they (Mosiah and his company) discovered a people who were called the people of Zarahemla. Now there was great rejoicing among the people of Zarahemla; and also Zarahemla (the king) did rejoice exceedingly because the Lord had sent the people of Mosiah with the plates of brass which contained the record of the Jews.

On the very next page the author, evidently forgetting what he had just said, flatly contradicts it:

[1] See "Joseph Smith, the Prophet," pp. 38–44.

JOSEPH SMITH

And at the time that Mosiah discovered them . . . their language had become corrupted; and they had brought no records with them; and they denied the being of their Creator; and Mosiah nor the people of Mosiah could understand them.

In the first sentence Zarahemla and his people rejoice because the Lord had sent this party of strangers to them. In the next sentence we are told that Zarahemla and his people "denied the being of their Creator."

In the first sentence we are still further informed that the special reason of their rejoicing was because Mosiah and his company had brought the brass plates containing the record of the Jews.

In the next sentence we are told that their language had become so corrupted that neither Mosiah nor his people could understand them!

Amaleki, in his old age, delivers his plates of record into the hands of King Benjamin:

Exhorting all men to come unto God, the Holy One of Israel, and believe in prophesying, and in revelations, and in the ministering of angels, and in the gift of speaking with tongues, and in the gift of interpreting languages, and in all things which are good.[1]

As there was but one language at that time spoken upon the continent and would not be for hundreds of years afterward, the gift of speaking with tongues and the gift of interpreting languages does not seem to be of special utility.

In the author of the Book of Mormon there seems to be surprising ignorance of the Bible:

And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses.[2]

According to the law of Moses the firstlings of their

[1] P. 157. [2] P. 162.

flocks were never offered as burnt offerings or *sacrifices*. All *firstlings* belonged to the Lord, *de jure*, and could not be counted as a man's personal property, whereas, all burnt offerings, or sacrifices for sin of every kind, must be selected from the man's own personal property, or be purchased with his own money for that purpose, while all firstlings of the flock, as the Lord's property, came into the hands of the high priest, and by him could be offered up as a *peace offering*, not as a *burnt* offering or a *sin* offering, himself and family eating the flesh.[1]

On page 360 we have these words:

> And thus the Nephites were compelled, alone, to withstand against the Lamanites, who were a compound of Laman and Lemuel and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amalekites and Zoramites, and the descendants of the priests of Noah. Now those descendants were as numerous, nearly, as were the Nephites.

This states positively that the descendants of the priests of Noah were *as numerous nearly* as were the Nephites. On page 206 we learn that a certain number of priests, during the reign of King Noah, had been obliged to flee into the wilderness for their lives, leaving families and possessions behind them. But let us read:

> Now there was a place in Shemlon, where the daughters of the Lamanites did gather themselves together to sing, and to dance, and to make themselves merry. And it came to pass that there was one day a small number of them gathered together to sing, and to dance. And now the priests of King Noah, being ashamed to return to the city of Nephi, yea, and also fearing that the people would slay them, therefore they durst not return to their wives and their children. And having tarried in the wilderness, and having discovered the daughters of the Lamanites, they laid

[1] See Exod. 13 : 2, 12; 22 : 29, 30; Num. 3 : 13; 2 Sam. 24 : 34; Num. 18 : 15–18, and other places.

and watched them; and when there were but few of them gathered together to dance, they came forth out of their secret places, and took them and carried them into the wilderness; yea, twenty and four of the daughters of the Lamanites they carried into the wilderness.

This, according to the accepted chronology,[1] occurred about fifty-five years before the statement we are considering when the descendants of the priests of Noah are found to be nearly as numerous as the Nephites; that is, in fifty-five years these priests of Noah, with twenty-four wives, have increased to tens and hundreds of thousands! The most rapid possible increase would not have given them more than from two hundred to three hundred grown men able to take up arms.

From the methods pursued by Mr. Smith when translating the Book of Mormon we can easily account for such monster mistakes as the above.

Nephi number two, and author of the Book of Nephi, is made to give himself entirely away, so far as being inspired by the Holy Spirit or helped by an angel of God to write the Book of Nephi. He forgets a very important matter of record,—leaves out of the book an important fact that should have gone in it.[2]

And it came to pass that he (Jesus) said unto Nephi, bring forth the record which ye have kept. And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said, Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day the Father should glorify his name in me, that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them, Were it not so? And his disciples answered him and said, Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. And Jesus said unto them, How be it that ye have not written this thing, that many saints did arise

[1] See "Compendium," pp. 290, 291.

[2] P. 531.

and appear unto many, and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore, it was written according as he commanded.

We readily see how it is. Jesus, in glancing over Nephi's record, discovers an important omission, and chides Nephi for his neglect. Nephi acknowledges the omission; and now, at the command of Jesus, inserts the omitted matter in at this place, entirely out of its proper connection. Now, was Nephi under the inspiration of the Holy Spirit or assisted by an angel from heaven when he made such a blunder as this in keeping his record? Is a patched-up record inspired of God? If an angel comes all the way from heaven to help, it should have been an intelligent angel, blessed with a good memory, or he could have been of no particular advantage to Nephi.

Almost equal to any of the preceding is an extraordinary herding feat in the statement upon page 285, regarding a certain famous watering-place called "the waters of Sebus":

All the Lamanites drive their flocks hither that they may have water.

We have previously been told that the Lamanites had become literally "innumerable"—that they had spread over a goodly portion of the South American continent, become rich in flocks and herds, and other possessions, but here we are informed that from all over that broad continent, thousands of miles in extent, they persist in driving their flocks to this one place for their daily supply of water.

Of a different character, but not a whit behind these stories in its unnaturalness and its absolute silliness, is

the following by Mormon.[1] Mormon is recording the rapid destruction of his people, the Nephites. They have been driven out of all their strongholds in Central America; one after another their principal cities have been taken and destroyed by the victorious Lamanites. Beaten everywhere, and rapidly driven northward, Mormon finally writes a letter to the king of the Lamanites, making the following strange request:

> And I, Mormon, wrote an epistle unto the king of the Lamanites, and desired of him that he would grant unto us that we might gather together our people unto the land of Cumorah, by a hill which was called Cumorah, and there we could give them battle. And it came to pass that the king of the Lamanites did grant unto me the thing which I desired. And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was in a land of many waters, rivers, and fountains; and here we had hope to gain advantage over the Lamanites.

Now, reader, do you think any sane general of an army would write such a letter as the above to his deadly foe? And if such a letter had been written, do you think such a deadly foe, if in his senses, would have consented? Please bear in mind that the Lamanites' home was in South America, and that the principal possessions of the Nephites, their largest cities, nearly everything desirable as plunder, are found in Central America, while this hill, *Cumorah*, is located in western New York,[2] from two to three thousand miles distant. Would the Lamanite king be willing to transport an army of several hundred thousand, at least two thousand miles away from his base of supplies, into a sparsely settled country, where provisions were necessarily scarce, for no other reason than to allow his enemy to secure

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[1] P. 559.

[2] The hill Cumorah is in Manchester, Ontario County, New York.—*From note in Book of Mormon, p. 559.*

a good position where they "had hope to gain advantage over the Lamanites"?

But again, why do you suppose the good prophet Mormon was so anxious to reach that particular hill Cumorah, so far away from the homes and possessions of his people? Was it really because said hill was a natural fortification, a famous strategic point? Not at all; it is only a little hill, while in reaching that hill he had climbed over hundreds of mountain fastnesses, had marched by scores of magnificent *cañons*, or river gorges, and other of nature's hiding-places or of Thermopylæ passes—a thousand places being presented that were a hundred times better adapted to the object he had in view, "to gain some advantage over the Lamanites."

Why then does he ignore all these strong places and march his army two thousand miles away from the mountains to a little hill in western New York that was utterly valueless as a natural barrier against an enemy? We will whisper the reason. Joseph Smith found his golden plates in this hill Cumorah, and he must needs get Mormon and Moroni up there with their sacred records before these worthies are swept out of existence, or his ancient history will not tally with the modern facts!

> And it came to pass when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer that the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites (for the Lamanites would destroy them), therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni.[1]

And Moroni is represented as living several years

[1] P. 560.

after, and managing to "hide up" "these few plates" in the same place where Joseph Smith, who happened to live in the neighborhood, found them fourteen hundred years afterward.

Very unnatural and very rapid changes take place in the record of the Nephites. At one time this tribe is presented to us as composed of the best and purest Christians upon earth, living in delightful harmony and peace, and receiving constant favors from God. In a single year, perhaps, the whole scene is changed and the noble Christian has become a wicked devil, reveling in debauchery and crime. In the same exaggerated strain material prosperity or adversity is recorded. Populations suddenly increase; in a few years an entire continent is filled with a teeming population. Gold, silver, and riches of all kinds, including cattle, sheep, and what not, appear or disappear as if by magic—cities spring up, temples and sanctuaries are built with as little dependence upon natural or physical causes as the magnificent temple patterned after Solomon's, built in three or four years by three men and a few boys already mentioned.[1]

But this is especially true of the Lamanites. The history of all civilizations clearly shows that a savage or barbarous state is least of all adapted to a rapid increase of population. There is nothing in the habits and surroundings of untutored wild races to encourage development and growth. Civilized and Christian nations only have shown a rapid increase of population. But the Book of Mormon directly reverses this lesson of the ages. The statement on page 151 that the Lamanites had become wild and ferocious and filthy, wandering about in the wilderness, naked, and feeding upon uncooked beasts of prey, is immediately followed (153) by

[1] For illustrations of rapid and unnatural changes, see pp. 243, 276, 433, 434, 445, 448, 489-492.

the statement that they had become "*exceeding more numerous* than were they of the Nephites," and on page 218 they are more than double the combined populations of the Nephites and the people of Zarahemla! While on page 239 they have become "so numerous that they could not be numbered."

And like exaggerated accounts frequently occur. It matters not how many times they are defeated in battle, with the loss of tens of thousands in each engagement[1] they suddenly reappear with increasing numbers. At one time a large portion of them are converted[2] and join the Nephites. Yet those who are left exhibit the same "enormity" of numbers!

Quite as sudden and unaccountable are other changes. On page 151 we are told:

> Their hatred was fixed, and they were led by their evil nature that they became wild, and ferocious, and a bloodthirsty people; full of idolatry and filthiness; feeding upon beasts of prey; dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins, and their heads shaven; and their skill was in the bow, and in the cimeter, and the axe. And many of them did eat nothing save it was raw meat; and they were continually seeking to destroy us.

Remember, only one generation has passed away. The sons of Laman and Lemuel are now at the head of affairs, boys who during their entire childhood were under constant Christian influences. They were brought up with Nephi, Jacob, and Joseph, and with their grandfather Lehi, and familiar with all the refinements of the highest civilization. Is it not, therefore, expecting a large measure of credulity to ask us to believe that boys with such early advantages could become so wild and ferocious, could be content to live without comfortable shelter or clothing, and feed upon raw meat?

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[1] Pp. 242, 317. [2] P. 304.

The reader has already discovered an attempt to describe the *American Indian.* The theory of the book is, that the Indian races of to-day, are the direct descendants of the Lamanites. We may therefore expect to find many attempts to verify this theory. They have already a black skin, have become ferocious, are without houses, without clothing except a skin girdle, and feed upon raw meat. On page 156 we have the expression, "he dwelt with them for the space of nine moons." On page 287 the Great Spirit is introduced as a tradition the Lamanites have received from their forefathers—both of which are well-known Indian terms, but could not have been possible either among the Lamanites or Nephites, who brought from the city of Jerusalem Jewish theology, a knowledge of the true God, and Jewish methods of reckoning time.

But other Indian customs or habits are dragged in. On page 284 they are described as "indolent people," but delighting in murdering the Nephites, and in robbing and plundering them. On page 361 their armor is described. They had swords and cimeters, bows and arrows, stones, slings, and axes, but no defensive armor. They had far greater skill in fashioning arms than in making clothing. On page 366 a Lamanite general is scalped after the most approved Indian fashion, though the plucky fellow refused to retire, and did his most effective fighting afterward, though minus his scalp !

On page 216 we find the Lamanites greatly improved. Their king appointed teachers over them, who gave them instruction in writing, in the use of the Nephite language, in keeping their own records, and other things.

> And thus the Lamanites began to increase in riches, and began to trade one with another, and wax great, and began to be a cunning and a wise people, as to the wisdom of the world; yea, a very cunning people.

But six or eight years after this successful attempt to civilize them, we find them thus described :[1]

> Now the heads of the Lamanites were shorn; and they were naked, save it were skin, which was girded about their loins, and also their armor, which was girded about them, and their bows and their arrows, and their stones, and their slings, etc. And the skins of the Lamanites were dark, according to the mark which was set upon their fathers.

And while page 284 describes them as a wild, hardened, ferocious people, delighting in robbery, plunder, and murder, a "very indolent people," and "naked," yet they possessed dwelling-houses, built great cities in which are found synagogues and sanctuaries and temples, and many of them had become Universalists. "We do believe that God will save all men."[2] Absurdly contradictory are the descriptions here given us of this people.

In *battle* our author usually makes them play the *rôle* of the Indian quite successfully, but constantly forgets this character in other relations. In war they are savages, don't know enough to make shields or helmets or breastplates or clothing for their persons, and are slain by the tens of thousands for the want of these protections.[3] At the same time they do know enough to contend sharply for universal salvation, to build dwelling-houses, synagogues, sanctuaries, and temples, together with magnificent cities, and surround themselves with gold and silver and precious things, to cultivate the ground and raise flocks and herds in abundance !

We will close this chapter with a brief word upon the subject of polygamy. Strange as it may appear, in view of the almost unanimous acceptance of the doctrine by the Mormon Church to-day, the Book of Mormon gives forth no uncertain sound upon this subject. The following are the most important of its deliverances :

[1] P. 240. [2] Pp. 297, 298, 304. [3] Pp. 361-366.

And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in *wicked practices*, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son.[1]

And Jacob, as a faithful king and counselor, felt constrained to openly rebuke them for this abomination, as he calls it. After talking to them earnestly for a time about their pride, he proceeds thus :[2]

And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the Scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon, his son. [How much like modern Nephites!] Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have, save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes. . . Behold ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. . .

Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines

[1] Pp. 129, 130. [2] Pp. 132–134.

they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people. . .

O my brethren, I fear, that unless ye shall repent of your sins, that their skins shall be whiter than yours, when ye shall be brought with them before the throne of God.[1]

We believe in giving even the devil his due, and hence we record to the credit of the Book of Mormon, that it gives forth no uncertain sound upon this subject.

But now the funny thing, and the very unfortunate thing about it is, that all this earnest talk upon the subject of polygamy occurred in the beginning of King Jacob's reign, between fifty-five and sixty years after the company left Jerusalem, when there were no women in existence upon the continent with whom the men could have indulged polygamous practices except their own daughters, or sisters, or first cousins, and these were very scarce. In fact the men old enough to be married at all were very few, aside from the original five. It is simply another illustration of our author's very peculiar proclivity to make a great ado over a very small matter.

I feel constrained to call attention to a still more unfortunate fact concerning these statements of the Book of Mormon upon the subject of polygamy. It is evident either that Joseph Smith himself had no confidence in these statements, knew they were fraudulent, or else he had forgotten them when he gave to his church and to the world in 1843 his noted revelation on polygamy. For he makes his god flatly contradict himself, tell an absolute falsehood either in the Book of Mormon or in the new revelation in 1843.

[1] See also p. 534, etc.

I understand fully the Mormon position, that their god is a progressive being, knows more now than he did two or three thousand years ago, and may, therefore, be expected to reveal doctrines and give commands to-day far in advance, or even diametrically opposed to revelations made so long ago, possibly denouncing to-day what he commanded then. But when Mr. Smith makes his god say in the Book of Mormon: "Behold, David and Solomon truly had many wives and concubines which thing was abominable before me, saith the Lord," and in 1843 makes the same god say of the same person, "David's wives and concubines were given unto him of me by the hand of Nathan my servant, and others of the prophets who had the keys of this power; and in none of these things did they sin against me," then he has involved his deity in an out-and-out falsehood, for both of these statements cannot be true. If the polygamous practices of David were an abomination to the Lord, then the statements made in 1843 about David are false; and if these statements are false, then it is not straining one's logic to conclude that the entire revelation is a fraud. On the other hand, if David's polygamous practices were commanded and commended by the Lord, then the statements above quoted from the Book of Mormon are of course false; and if these are false, then the whole book is likely to be. And whether this falsehood is located in the Book of Mormon or in the revelation of 1843, the character of Joseph Smith is directly involved, since both these revelations came to us through him. But if Joseph Smith was a fraud, then the Book of Mormon must be also.

CHAPTER IV

THE BIBLE UNDERMINED

ONE of the most serious objections to the "Book of Mormon" is that it undermines faith in the word of God. I say this after a great deal of observation and deliberation. I know that there is not a good, honest Mormon in existence who does not profess, and sincerely too, the utmost loyalty to the Bible. No one was more loud in this profession than was Joseph Smith. But still it is susceptible of the clearest demonstration that he was practically an infidel, and that the sad results of his teaching have been to multiply infidels as rapidly, perhaps more rapidly, than any other system of religion in the world. Of what other religious system, true or false, can it be said that the majority of its children are infidels? This unenviable distinction belongs to the Mormon Church of to-day. No logic can evade the sad fact, and no honest and intelligent Mormon will dispute it,[1] for it is the inevitable outcome of the teaching of the "Book of Mormon," as we shall see.

It is very readily conceded that the "Book of Mormon" everywhere professes the warmest attachment to the Bible as the word of God. It quotes from it as freely as any other book that has ever been printed. I

[1] At the annual conference held in Provo, April 4–8, 1886, one of the leading speakers confessed with a sad heart that *one-third* of all the boys and young men in Utah between fifteen and thirty years of age were infidels. This statement was several times alluded to and fully confirmed by subsequent speakers. And my own observation is that this infidelity among the young people is even more widespread than the above admission would indicate, especially as to the Bible, and is being shared by a rapidly increasing number of the older members of the Mormon Church in Utah.

have estimated that nearly one-fourth of the contents of the "Book of Mormon" is made up from quotations, direct or indirect, from the Bible. And all these quotations are recognized as the word of God and of divine authority. From Bible decisions no appeal is taken in the "Book of Mormon." In fact, the book pretends to be the handmaid of the Bible, to be its complement and support. It professes to furnish the clearest proofs of the divine origin of the Bible.

And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles *shall establish the truth* of the first, which are of the twelve apostles of the Lamb.[1]

But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word [Book of Mormon] unto the seed of thy loins, and not to the bringing forth my word only, saith the Lord, but to the *convincing them of my word, which shall have already gone forth among them* [the Bible], and that which shall be written by the fruit of thy loins and also that which shall be written by the fruit of the loins of Judah, *shall grow together*, unto the confounding of false doctrines, and laying down of contentions, and establishing peace.[2]

And yet, notwithstanding all this, the evidence is overwhelmingly against the Book of Mormon as the friend and the handmaid of the Bible. The evidence is that the Book of Mormon is the double-faced Joab to perfection[3] who, while he took Amasa by the beard with one hand and kissed him, with the other hand he stabbed him to the heart! This, we are sorry to know, is the Book of Mormon's friendship for the Bible. Note, for instance, the following:

Because my words shall hiss forth, many of the Gentiles shall say, a bible, a bible, we have got a bible, and there cannot be any more bible. . . Thou fool, that shall say a bible, we have got a bible, and we need no more bible. . . Because that I have spoken one word, ye need not suppose that I cannot speak another; for

[1] P. 29. [2] P. 66. [3] See 2 Sam. 20 : 9, 10.

my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and for ever.

Wherefore, because that ye have a bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

. . . For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it.[1]

This passage is unequivocal. It tells us that the Bible is not all of the word of God; that which he speaks to Nephi (*i. e.*, Book of Mormon) is equally his word, and what he shall speak to the ten lost tribes of Israel will be equally God's word.

But this is not all that the passage tells us. It tells us that each separate nation shall have a "Bible" of their own, or God's word revealed specially to them. So that the inference is clear and unmistakable; the Bible is, after all, the Bible of the Jews and not the Bible of the other nations of the world. Note the following citations:

Nothing can be more erroneous than to suppose that the revelations given to one individual, people, or generation, are sufficient to fully develop the duties of another individual, people, or generation.[2]

But the message which God has sent these men with is binding only on the generation to whom it is sent, and is not binding at all upon those who are dead and gone before it came; neither will it be binding on any generation which shall come after, unless God should raise up men and send them with the same gospel. . . The fact is, God requires nothing more of a generation than to do those things which he commands them; a generation to whom he reveals nothing, or to whom he does not send men with a message from him, have no message to obey, and none to reject, and consequently nothing is binding on them, except the moral principles

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[1] Pp. 121, 122.

[2] "Orson Pratt's Works," p. 143.

of right and wrong, which are equally binding on all ages of the world.[1]

The Book of Mormon and Mormon authorities go further than this. They attempt to resuscitate an old infidel objection to the Holy Scriptures, though stated in different form. A bold falsehood is presented in the guise of a historical fact for the real purpose of making a place for the Book of Mormon. The representation is that while the Bible, as it came forth from the hands of the apostles in the first century, was all right and complete, containing the whole gospel, yet soon after the apostles' death a great and abominable church arose and removed from the gospel many of its most precious things, "many parts which are plain and most precious, and also many covenants of the Lord have they taken away"—so much, in fact, that the Bible, as we have it now, is a blind guide, so honeycombed by error that by itself alone it perverts the right ways of the Lord, causing "many" to "stumble exceedingly," giving Satan "great power over them," leaving them in an "awful state of blindness," necessitating such additional revelations as are found in the Book of Mormon to lead men into the truth, otherwise they could not be saved at all! Note the following:

> Because of those things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them; nevertheless, . . neither will the Lord God suffer that the Gentiles shall forever remain in that awful state of blindness which thou beholdest they are in, because of the plain and most precious parts of the Gospel of the Lamb which have been kept back by that abominable church, whose formation thou hast seen. . . And after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the Gospel of the Lamb which have been kept back by that

[1] "The Voice of Warning," by Parley P. Pratt, pp. 180–182.

abominable church, which is the mother of harlots, saith the Lamb : I will be merciful to the Gentiles in that day, insomuch that I will bring forth unto them in mine own power much of my Gospel, which shall be plain and precious, saith the Lamb.[1]

Indeed, no one, without further revelation, knows *whether even one-hundredth part* of the doctrines and ordinances of salvation are contained in the few books of Scripture which have descended to our times ; how, then, can it be decided that they are a sufficient guide ? . . .

What shall we say, then, concerning the Bible being a sufficient guide? Can we rely upon it in its present known corrupted state as being a faithful record of God's word? We all know that but a few of the inspired writings have descended to our times, which few quote the names of some twenty other books which are lost, and it is quite certain that there were many other inspired books that even the names have not reached us. What few have come down to our day have been mutilated, changed, and corrupted in such a shameful manner that no two manuscripts agree. Verses and even whole chapters have been added by unknown persons, and even we do not know the authors of some whole books, and we are not certain that all those which we do know were wrote by inspiration. Add all this imperfection to the uncertainty of the translation, and who in his right mind could, for one moment, suppose the Bible in its present form to be a perfect guide ? Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original? [2] Who knows how many important doctrines and ordinances necessary to salvation may be buried in oblivion in some of the lost books? Who knows that even the ordinances and doctrines that seem to be set forth in the present English Bible are anything like the original ?[3]

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[1] Pp. 27, 28.

[2] To the above specious question which has hid underneath it the boldest infidelity and the most wicked deception, it would be an all-sufficient answer to an honest Mormon to reply as follows : "The Book of Mormon itself is our proof that not only 'one verse,' but that in the neighborhood of *ten thousand* verses in our Bible have 'escaped pollution,' so that they convey the same sense now that they did in the original."

There are probably not less than ten thousand verses from our Bible found in the Book of Mormon, and each one of these verses is professedly translated by the gift and power of God from ancient Egyptian plates, professedly as pure as God first gave them. And yet each one of these verses is found in the Book of Mormon *precisely as we have them to-day in our English Bibles*.

This, to an honest Mormon, will be a sufficient reply as well as a merited rebuke to the above miserable insinuation of Mr. Pratt against the Bible.

[3] "Divine Authenticity of the Book of Mormon," pp. 204, 205, 218, Orson Pratt

The Book of Mormon frequently refers to other prophets of the olden times whose names do not appear in the Old Testament, as the following: [1]

> Yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself according to the words of the angel, as a man, into the hands of wicked men, to be lifted up according to the words of *Zenock*, and to be crucified, according to the words of *Neum*, and to be buried in a sepulchre, according to the words of *Zenos*, which he spoke concerning the three days of darkness,

and then quotes nearly a page from this last prophet.

On pages 137–145 we have eight pages quoted from this same prophet Zenos. See also pages 334 and others.

A little book called "The Pearl of Great Price," a modern revelation, reflects the teaching of the Book of Mormon, by coolly adding to the Old Testament three very important books or portions of books.

1. "Extracts from the Prophecy of Enoch, containing also a Revelation of the Gospel unto our father Adam, after he was driven out from the Garden of Eden. Revealed to Joseph Smith, December, 1830."

2. "The words of God, which he spake unto Moses at the time when Moses was caught up into an exceeding high mountain, and he saw God face to face. Revealed to Joseph Smith, June, 1830."

3. "The Book of Abraham. A translation of some ancient records, that have fallen into our hands from the catacombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt, called the Book of Abraham, written by his own hand upon papyrus. Translated from the papyrus by Joseph Smith."

How completely the Old Testament is at fault as an ancient revelation of the truth, in the estimation of Joseph Smith, or the angel who inspired him, may be

[1] P. 48.

readily inferred by the character of the above emendations and additions—the most important of which is, briefly, that the whole plan of human redemption is explained to Adam, Enoch, Noah, Abraham, and Moses, as well as to all the authors of the Book of Mormon who are supposed to have written before the New Testament dispensation. They were taught the doctrine of the Trinity, of the new birth, the work of the Holy Spirit, etc. They submitted to the ordinance of baptism by immersion—even

> Adam was baptized—"caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. And thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the Spirit, and he became quickened in the inner man."[1]

What are the natural and necessary results of such additions to the Old Testament?

The inference is that the Old Testament must be a back number, sadly deficient, particularly in its revelations of gospel truth—a product of the dark ages as compared with the dazzling sunlight revealed in the Book of Mormon.

Still worse. If these things are true then the Old Testament is deceptive and misleading. A half-truth is usually the most cunning and deceptive of lies. If these ancient worthies really did understand all the truths revealed to us in the New Testament, then the Old Testament record, as we now have it is a monstrous lie, and the New Testament a *misnomer*. For according to this theory, the new covenant began with Adam; and there has been no growth of doctrine, or advance in revelation from his day until now; in other words, the authors of our Old Testament were simply

[1] See "Pearl of Great Price," p. 145

floundering about in midnight darkness, so far as the great truths of the gospel were concerned.

Nay, worse, for according to the Book of Mormon, and "The Pearl of Great Price," the Old Testament worthies above mentioned did know the truth, but concealed their knowledge in the books of the Old Testament that have come down to us. They acted a lie! For in the Old Testament, as we have it, they wrote and spoke and lived as if they did not understand these gracious gospel truths, and by this great deception kept the whole world in darkness for four thousand years, and permitted its unnumbered millions to perish in ignorance of the truth!

But still more: this supposition charges the Lord Jesus Christ with the cruelest deception and hypocrisy. Any careful reader of the four Gospels will discern that the Lord Jesus read the same books that are now found in the Old Testament, and no others, proving that the prophecies of Enoch, the book of Abraham, and the words of God to Moses, as well as Zenoch, Neum, Zenos, and the pretended prophets of the Book of Mormon, were unknown to the Lord Jesus Christ—at least unnoticed by him—and yet, secondly, he unhesitatingly and constantly holds up the Old Testament as he had it, and as we have it to-day, as the word of God, the perfect and complete word of God down to or until his own incarnation. He never intimates that any important revelation is wanting or that there is any possible lack. On the contrary, upon almost every page of the four Gospels he asserts their divine origin and their completeness, explains their meaning, and in a variety of ways so presents them that it would be the clearest impeachment of his character to suppose that, after all, the best portions of the Old Testament were kept in hiding.

But plainer still, such a supposition is flatly contra-

dicted by the express statements of the Apostles Paul and Peter.

Paul tells us very plainly that the great mystery of redemption through Christ "In other ages *was not made known* unto the sons of men, as it is *now* revealed unto his holy apostles and prophets" (Eph. 3 : 5); "Even the mystery which hath been hid from ages and from generations, but *now* is made manifest to his saints" (Col. 1 : 26); "*Kept secret since the world began*, but *now* is made manifest" (Rom. 16 : 25, 26).

The Apostle Peter goes so far as to tell us that the angels themselves did not clearly understand the plan of redemption until it was consummated in the death and resurrection of Christ and the advent of the Holy Spirit, and that the Old Testament prophets "inquired and searched diligently" to ascertain the time and the manner of Christ's mission here; but were shut up to types and symbols that could only be clearly understood after the events had taken place. So that "not unto themselves, but unto us they did minister."

If then these declarations of these two apostles are *true*, the Book of Mormon must be a lie, and the assertions of "The Pearl of Great Price" miserable fabrications, daringly and blasphemously added to the word of God.

But a greater than the Apostle Paul or Peter also gives the lie to these false assumptions. The New Testament teaches plainly and positively that the Holy Spirit as a person, the third person in the Godhead, was not manifested to the world until Jesus himself had come in the flesh and accomplished his mission.

But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.[1]

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[1] John 7 : 39.

Nevertheless I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.[1]

Either, then, the Book of Mormon or the Lord Jesus Christ is a false teacher.

BIBLE IMPROVED.

Bible incidents are uniformly improved upon and embellished in the Book of Mormon. Out of a large number of illustrations note the following :

Jesus' words in Matt. 23 : 37 are thus improved (?):

And it came to pass that there came a voice again unto the people, and all the people did hear, and did witness of it, saying, O ye people of these great cities which have fallen, who are descendants of Jacob, yea, who are of the house of Israel, how oft have I gathered you as a hen gathers her chickens under her wings, and have nourished you. And again, how oft would I have gathered you as a hen gathereth her chickens under her wings ; yea, O ye people of the house of Israel, who have fallen ; yea, O ye people of the house of Israel, ye that dwell at Jerusalem, and ye that have fallen ; yea how oft would I have gathered you as a hen gathereth her chickens, and ye would not. O ye house of Israel whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings if ye will repent and turn unto me with full purpose of heart. But if not, O house of Israel, the places of your dwelling shall become desolate until the time of the fulfilling of the covenant to your fathers.[2]

One of the most beautiful incidents recorded in the New Testament, Christ blessing little children (see Matt. 19 : 13–15), occupying three short verses, is in this way embellished and improved upon until it has the appearance of something gotten up for a show, is unnatural and distorted, and thoroughly at variance with the beautiful simplicity of our Saviour's character, and occupies two pages in the Book of Mormon.[3]

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[1] John 16 : 7 ; see also John 14 : 16 26 ; 15 : 26 ; 16 : 13. Also Acts 2 : 33.
[2] P. 499.
[3] See pp. 516, 517.

Quite in keeping with the whole spirit of the book are the marvelous results of gospel labor as related on page 544.

Evidently without stopping to inquire whether his representations were plausible or even possible, whether they accorded with human experience or divine precedents, or are the opposite of all past records, our author blandly informs us that in two years after Jesus left them the entire population of both continents were converted and enrolled in Christian churches! What has the New Testament to compare with this? The book of Acts covers a period of over thirty years of the most incessant, soul-absorbing, Spirit-accompanying labors—but leaves us with the great portion of the old world as yet unreached. Only here and there a solitary light had been kindled, scarcely enough to reveal how very dark was the pall that still rested upon the Eastern world.

In the same way the Bible is belittled in other directions. Noah builds but one ark at the command of God, Jared and his brother have eight.[1] Moses saw only the back parts of Jehovah, Jared's brother saw him face to face.[2] Moses must needs remain in the mount forty days talking with God before his face may shine with the heavenly radiance, but Abinadi's face "shone with exceeding lustre, even as Moses' did" while simply preaching to a crowd of wicked men.[3] Moses' unknown burial by the hand of God is not allowed to transcend Alma's exodus out of life.[4] Nor can Daniel read the handwriting on the wall better than Aminadi,[5] while Elijah's ascent to heaven has its counterpart in the modest story of Ether.[6] The foolish saying that went abroad among the disciples of Christ, that the Apostle John should not die, was fully

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[1] P. 575. [2] P. 577. [3] P. 192. [4] P. 368. [5] P. 261. [6] P. 608.

realized upon this continent, for three out of the twelve apostles were allowed to remain upon earth without tasting death.[1] Paul knew one man in Christ caught up to the third heaven to hear unspeakable words. Our author not only multiplies the one by twelve, but when the twelve returned again to earth he modestly states:

> And now whether they were *mortal* or *immortal* from the day of their transfiguration I know not.

He only knew they were from that time blest with strange powers, so that prisons could not hold them, pits could not be dug deep enough to retain them.

> And *thrice* they were cast into a furnace and received no harm. And twice were they cast into a den of wild beasts, and behold they did play with the beasts as a child with a suckling lamb and received no harm.[2]

Everywhere the Bible is belittled. In fact, we cannot resist the conclusion that the author of this book is bent upon belittling the Bible, casting its miracles and its wonderful incidents completely in the shade, at whatever strain upon the reader's credulity, or sacrifice of reason or common sense!

JESUS DISHONORED.

But after all, the darkest blot upon the Book of Mormon is the dishonor it puts upon the Lord Jesus Christ. Nothing can exceed the fulsome flattery it lavishes upon him—or upon an imaginary being who is named Jesus Christ. Its peans of praise to this fancied Saviour are loud and continual. And yet how thoroughly the Book of Mormon supplants and dishonors the Jesus of the New Testament may be learned by only the briefest relation of the facts.

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[1] Pp. 539, 546. [2] P. 540.

The Book of Mormon mars all the glory and beauty of Christ's life, both his actions and his words, by presenting him to us in the rôle of a *second-hand repeater.* Nearly every wise word he uttered, or revelation of truth he made, many of his greatest miracles and his divinest acts were anticipated and repeated hundreds of years before he came in the flesh, and lose their freshness when repeated by him in Judea. The glory of originality is gone ; not, of course, to his Judean hearers, who knew nothing of previous Nephite history, but to us who are permitted to read both records. The confidence with which we have repeated the Roman officer's honest praise, "Never man spake like this man" (John 7 : 46), is suddenly rebuked as we reflect that this officer knew nothing of Jared's brother, of Nephi, of Alma, and other worthies who lived upon this continent and said those same things long before. The following are a few among a large number of examples :

Jesus' words anticipated by Nephi, Alma, and others in the Book of Mormon.

"And he numbereth his sheep, and they know him, and there shall be one fold" (p. 57 ; see John 10 : 9, 14).

"He layeth down his own life, that he may draw all men unto him" (p. 112 ; see John 10 : 18 ; 12 : 32).

"He that endureth to the end, the same shall be saved" (p. 124 ; see Matt. 24 : 13).

"And then are ye in this straight and narrow path which leads to eternal life ; yea, ye have entered in by the gate" (p. 125 ; see Matt. 7 : 14).

"But behold, I say unto you, that ye must pray always, and not faint" (p. 126 ; see Luke 18 : 1).

"Nevertheless not my will be done" (p. 148 ; Luke 22 : 42).

"And he shall say unto me, come unto me, ye blessed, there is a place prepared for you in the mansions of my Father" (p. 152 ; see Matt. 25 : 34).

"And then will I confess unto them that I never knew them ; and they shall depart into everlasting fire, prepared for the devil and his angels" (p. 222 ; see Matt. 7 : 23 ; 25 : 41).

"Sit down in the kingdom of God, with Abraham, with Isaac,

and with Jacob, and also all the holy prophets" (p. 247; see Matt. 8 : 11; Luke 13 : 28).

"Except they humble themselves and become as little children" (p. 169; see Matt. 18 : 3).

"Behold, the axe is laid at the root of the tree; therefore, every tree that bringeth not forth good fruit shall be hewn down and cast into the fire" (p. 250; see Matt. 3 : 10).

"Nevertheless I say unto you, that it shall be more tolerable for them in the day of judgment, than for you, if ye remain in your sins" (p. 259; see Matt. 11 : 22).

"And as he (Moses) lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come. And as many as should look upon the son of God with faith, having a contrite spirit, might live, even unto that life which is eternal" (p. 452; see John 3 : 14, 15).

"Abraham saw of his coming, and was filled with gladness, and did rejoice" (p. 452; see John 8 : 56).

Thus rudely torn away are a multitude of the wisest sayings of Jesus, and his most startling revelations of truth. Thus anticipated is the crown of glory we had fondly placed upon his brow because of these wonderful words and this wisdom!

In the same way some of his divinest acts are found to have been only a parrot-like imitation of things familiar, because often repeated hundreds of years before him, here upon this continent.

It has always seemed an exhibition of self-control that was altogether above the reach of a mere man, that Jesus fulfilled so perfectly in the supremest hour and trial of his life the words of the prophet:

> He was oppressed, and he was afflicted; yet he *opened not his mouth:* he is brought as a lamb to the slaughter, and as a sheep before her shearers is *dumb, so he openeth not his mouth* (Isa. 53 : 7).

But how it takes all the divinity out of this scene to learn that he was only imitating, and that he knew he was only imitating in a very feeble way too, his

servants Alma and Amulek, who something over one hundred years before had made the following record :[1]

And when they had been cast into prison three days, there came many lawyers and judges, and priests and teachers, who were of the profession of Nehor : and they came in unto the prison to see them and they questioned them about many words ; but they answered them nothing. And it came to pass that the judge stood before them, and said, Why do ye not answer the words of these people ? Know ye not that I have power to deliver ye up unto the flames ? And he commanded them to speak ; but they answered nothing.

And as if to cast Jesus' record still farther into the shade, we are told that this thing was kept up not only the three days, but "many days," being all the time smitten upon the cheeks, and tantalized with all sorts of cruel mockings—withholding of food and water, and stripping them of their clothing, binding them with strong cords and what not.

It has always been supposed that to God alone belongs the prerogative of knowing the hearts and perceiving the thoughts of the children of men (Jer. 17 : 10 ; Acts 1 : 24), and the fact that Jesus possessed this power has been accepted as proof of his divinity. But the Book of Mormon does not hesitate to tear this crown also from the brow of our Lord, by furnishing us men, even young converts, who can equal him in this.

Now when the king had heard these words, he marveled again, for he beheld that Ammon could discern his thoughts. . . And the king said : Who art thou ? Art thou that Great Spirit who knows all things? . . How knowest thou the thoughts of my heart ? [2]

Now they knew not that Amulek could know of their designs. But it came to pass as they began to question him, he *perceived their thoughts*, and said unto them, O ye wicked and perverse generation.[3]

[1] P. 277. [2] P. 289. [3] P. 263.

Jesus did not seem, of himself, to have the authority to confer the Holy Ghost. To his disciples he said "I will pray the Father and he shall give you another Comforter." And when after his resurrection he "breathed" on his disciples and said "receive ye the Holy Ghost," it was fifty days before the baptism of the Spirit came, and this not till after ten days of careful watch, and continuous prayer.

But here, upon page 329, after a somewhat wordy prayer, we have this statement:

> Now it came to pass that when Alma had said these words, that *he clapped his hands upon all them who were with him.* And behold, as he clapped his hand upon them, *they were filled with the Holy Spirit.*

While Jesus was upon the high mountain whither the devil had taken him (Matt. 4 : 8) he was shown "all the kingdoms of the world and the glory of them," and Moses upon Pisgah's top was permitted to see Palestine, only a little country, perhaps seventy-five by one hundred and fifty miles in extent. But how insignificant these favors compared with the brother of Jared, as related in the Book of Ether.[1]

> And when the Lord had said these words, he shewed unto the brother of Jared all the inhabitants of the earth *which had been*, and also *all that would be;* and he withheld them not from sight, even *unto the ends of the earth;* for he had said unto him in times before, that if he would believe in him, that he could show unto him all things—it should be shown unto him; therefore the Lord could not withhold anything from him, for he knew that the Lord could show him all things.

How hollow and how hypocritical then is the fulsome praise and honor that appear upon the surface to be accorded to the Lord Jesus Christ and the Bible! They

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[1] P. 578

are perpetually kept at the front. The authors of the Book of Mormon are all the time shouting hosannas—"Look at our Jesus!" "See how we honor and exalt the Bible!" And yet at the same time stripping both of their beauty and glory, and piling the stolen ornaments upon themselves!

It may be of interest to add here the sad fact, which may easily be inferred after the statements already made, that what is true of the Book of Mormon is true of all later revelations, and of the present theology of the Mormon Church. Jesus is constantly held to the front, lauded to the skies in Mormon literature, their hymn books are full of fulsome praise, their missionaries everywhere attempt to make it appear that they are thoroughly orthodox in their preaching of Christ crucified, dying for our sins, etc.

But as a matter of fact the Lord Jesus has no place in the Mormon system of salvation. He is nowhere needed; absolutely ignored, except as a teacher who has a little share, for a brief period, in the education and training of a pupil, a pupil who is destined by and by to outstrip his teacher and become a center of a larger circle and a larger life than the teacher ever aspired to.

When a man becomes a Mormon it is by passing through a prescribed system of works in which Jesus plays no part, except as above suggested. When this same person has entered into the inner sanctuary of the Mormon edifice—secured the double priesthood, the Aaronic and the Melchizedek priesthoods—then he becomes an equal of the Lord Jesus Christ, possessed of all his prerogatives and powers. And when he enters the eternal world he becomes the equal of Jesus' Father and our Father, the God Adam, and Jesus is lost to view. The Mormon has become a God, has a world of his own, peopled with his own offspring; and this

world of his he will rule over and control during the eternal ages, and with this, neither Jesus nor his Father Adam will have anything whatever to do.

So that, practically, Mormon theology puts Jesus right where the Book of Mormon puts the Bible, something to be quoted from and lauded to the skies as a bait to catch the unwary, but in the end dethroned and remanded to second place !

TO RECAPITULATE.

1. The Book of Mormon teaches that the Bible is not all of God's word, it is only a very small part of God's word.

2. It teaches that so much is left out of the Bible that men cannot be saved without additional revelation.

3. Its teaching makes the Old Testament writers gross deceivers, and even Jesus himself hypocritical and deceptive.

4. It everywhere attempts to belittle the Bible, and remands the Lord Jesus Christ to the position of a second-hand repeater, posing as original, but being instead a plagiarist !

From the above brief review we are quite well prepared to hear such words as the following from Mormon leaders :

I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.[1]

Wilford Woodruff is the prophet and seer of this church. . . Joseph Smith was a prophet; Brigham Young was a prophet; Wilford Woodruff is a prophet, and I know that he has a great many prophets around him, and he can make scriptures as good as those in the Bible.[2]

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[1] "History of Joseph Smith," "Millennial Star," Vol. XVIII., p. 790.
[2] Apostle John Taylor, Conference, Salt Lake Tabernacle, April 5, 1897

The living oracles . . . are worth more to the Latter-day Saints than all the Bibles, etc.[1]

The doctrines which our Prophet teaches as the revelations of God, must be perfect in every particular; for since he claims to have received them from the Lord Almighty at first hand, by revelation, there is left no room to plead the error of historians or of translators, and certainly the Lord would not reveal erroneous or untrue doctrine.[2]

Brother Joseph [Smith] turned to Brother Brigham Young and said, "Brother Brigham, I want you to take the stand and tell us your views with regard to the living oracles and the written word of God." Brother Brigham took the stand, and he took the Bible, and laid it down; he took the Book of Mormon, and laid it down; and he took the "Book of Doctrine and Covenants," and laid it down before him, and he said, "There is the written word of God to us, concerning the work of God from the beginning of the world, almost, to our day. And now," said he, "*when compared with the living oracles those books are nothing to me;* those books do not convey the word of God direct to us now, as do the words of a prophet or a man bearing the Holy Priesthood in our day and generation. *I would rather have the living oracles than all the writing in the books.*" That was the course he pursued. When he was through, Brother Joseph said to the congregation: "Brother Brigham has told you the word of the Lord, and he has told you the truth."[3]

One practical commentary upon the above teaching is the fact everywhere observed in Utah—that the Bible is but little used in the Mormon Sunday-schools as a text-book.

I was present and invited to speak in one of the largest Sunday-schools in Utah—over five hundred present. There were between thirty and forty classes and only *two* classes used the Bible, both classes of old people who had become so used to the Bible in early youth, before they became Mormons, that they were not inclined to give it up. About *three* classes, as I remember, used the Book of Mormon, the balance of

[1] Elder M. W. Merrill, Conference, Salt Lake City, Oct. 4, 1897.
[2] B. H. Roberts, "New Witness for God," p. 225.
[3] Official report, October Conference, 1897, p. 22; address of Pres. Wilford Woodruff, Head of the Church of Jesus Christ of Latter-day Saints

the school were divided between Parley P. Pratt's "Voice of Warning," "The History of Joseph the Prophet," the "Book of Doctrine and Covenants," "Pearl of Great Price," "Sayings of Joseph the Seer," etc., Mr. Pratt's "Voice of Warning" taking the lead.

A MODERN AFFAIR.

But it will be of interest to our readers and we hope of value to Mormon readers, or those who are seriously considering the question of uniting with the Mormon Church, to note some more direct and positive evidences that the Book of Mormon is a modern affair, and therefore not at all what it professes to be.

Suppose a man of to-day should write a book and attach to it the name of some noted author of two hundred years ago, and attempt to make the world believe that it really was the production of that old author, hidden from the public, for certain reasons, until now. How could the truth be ascertained? In several ways; one way would be this:

During the past two hundred years our English language has been undergoing a great many changes; many old words have become obsolete and are no longer used, while thousands of new words have been coined from the various languages with which our language has come in contact, or have grown out of important events, or revolutions, or scientific discoveries that have during these two hundred years occurred. Now, if upon examination, this book, purporting to be two hundred years old, is found to be written in the current language of the present day, full of words and phrases and idiomatic expressions that were wholly unknown to the English language two hundred years ago, this fact alone would furnish the most conclusive possible proof of the fraud. It could not have been

written two hundred years ago. It must have been written during the present age.

Well, now, the Book of Mormon professes to have been compiled about fifteen hundred years ago, by a man bearing the name of *Mormon*. It is an alleged abridgement of the records of the Nephites for a period of one thousand years before his day. If, therefore, upon a careful examination we find the Book of Mormon filled up with words and phrases and forms of expression that are known to be entirely *modern*—if it has allusions to modern discoveries, or to scientific facts wholly unknown to the ancient world—if in any way the author of the book is "caught napping," and by word or thought or grammatical form betrays the modern origin of the book—then "counterfeit" must be written across its pages, and its author be held responsible for the sad results of a wicked imposture.

I. MODERN WORDS.

There are a multitude of *modern words* found in the Book of Mormon. The following are only a few: "Faculties," "Popular," "Priestcraft," "State of dilemma," "Synagogue," "Bible," "Jews," "Church," "Baptize," "Barges," "Immortal," and others. We, therefore, insist that the existence of so many modern words, conveying thoughts and ideas wholly modern, and that *belong to a civilization never before attained upon this continent*, is a clear proof of fraud.

II. MODERN REVIVAL SCENES.

It is well known that in Western New York, seventy-five to ninety years ago, during the boyhood and youth of Joseph Smith, strangely exciting revival scenes were frequent, notably among the Methodists of that day and in connection with camp meetings, and that in just

such exciting revival scenes Mr. Smith himself received his first and his strongest religious convictions. Many a time he had witnessed men and women fall down under the influence of the truth, and remain apparently unconscious for hours, sometimes for a day, and in rare instances for three days together—and then suddenly reviving, rise up and break forth into the most extravagant expressions of joy and praise to the Saviour who had redeemed them. Being somewhat ignorant of Bible truth, and particularly of revival methods generally, he was easily led to suppose that these strange, weird scenes were models, real models of a true conversion.

And accordingly we find that nearly every instance of a conversion related in the Book of Mormon is cast in this one particular mold. The man or the woman under intense emotions falls down and remains in an apparently unconscious state for periods varying from a few hours to three days, and then suddenly reviving breaks forth into ecstatic expressions of joy and praise to the Saviour. A few instances may here be given :

Alma, one of the principal characters of the book, after being reproved by an angel for his great wickedness,

> became dumb that he could not open his mouth; yea, and he became weak, even that he could not move his hands; therefore he was taken by those that were with him, and carried helpless, even until he was laid before his father, . . and his father rejoiced, for he knew that it was the power of God.[1]

On pages 290–293 we have an account of a large number of conversions, beginning with one of the kings of the Lamanites, named Lamoni, who after earnestly crying unto God,

> fell unto the earth as if he were dead . . . and he lay as if he were dead for the space of two days and two nights.

[1] P. 225.

Preparations were made for his burial, but Ammon interfered and promised that *on the morrow* he should rise. And sure enough on the third day,

It came to pass that he arose, according to the words of Ammon, and as he arose he stretched forth his hand unto the woman (his wife), and said: Blessed be the name of the Lord, and blessed art thou; for as sure as thou livest, behold, I have seen my Redeemer. . . Now when he had said these words, his heart was swollen within him, and he sunk again with joy.

Then his good wife followed suite:

And the queen also sunk down, being overpowered by the Spirit.

Then the prophet Ammon began to pray, but

he was also overpowered with joy; and thus they all three had sunk to the earth.

Then the servants of the king, seeing what had taken place, seized with a great fear, began to cry unto God:

And it came to pass that they did call on the name of the Lord, *in their might, even until they had all fallen to the earth.*

A large number of similar incidents are found in the book.

The fact is, our angel so blindly copies those exciting camp-meeting experiences with which Mr. Smith had become familiar, that he falls into ridiculous blunders, so very evident as to give the whole thing away. For instance, when the queen above mentioned came out of her swoon, she cried with a loud voice, saying:

O blessed Jesus, who has saved me from an awful hell! O blessed God, have mercy upon this people.

The context, however, shows that this woman had

never so much as heard the name Jesus, had no knowledge whatever of an awful hell, or that "this people" stood in need of the mercy of God. The introduction of such terms into the mouth of such a person is an anachronism that convicts of fraud, while it shows the source of the incident.

But there are other indications that the religious experiences of the Book of Mormon were borrowed from the modern camp meeting. The book abounds in modern camp-meeting expressions. The following are a few out of a great number of illustrations which easily betray their parentage:

Encircled about eternally in the arms of his love.[1]

They are encircled about with the matchless bounty of his love.[2]

They were encircled about with everlasting darkness and destruction.[3]

The chains of hell which encircled them about were loosed and their souls did expand, and they did sing redeeming love.[4]

My brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love.[5]

For the arms of mercy are extended toward them.[6]

Lay down the weapons of their rebellion.[7]

Behold, your days of probation are past; ye have procrastinated the day of your salvation *until it is everlastingly too late.*

By the power of their words many were brought *before the altar* of God, to call on his name, and confess their sins.[8]

III. SOME ADDITIONAL SELF-BETRAYALS.

The law of the *circulation of the blood* was first discovered by Harvey about the year A. D. 1619, and the fact that the skin has "*pores*" could not have been known in the very nature of the case until after the invention of the microscope. Therefore this passage professedly spoken by King Benjamin (125 B. C.), must be counted a fraud.[9]

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[1] P. 59. [2] P. 312. [3] Idem. [4] P. 246. [5] P. 247. [6] P. 248. [7] P. 305. [8] P. 283. [9] See p. 167.

And lo, he (the Lord Jesus Christ) shall suffer temptations, and pain of body, hunger, thirst, and fatigue, and even more than man can suffer, except it be unto death; for behold, *blood cometh from every pore*, so great shall be his anguish.

The fact that the earth and the planets are round and revolve around the sun, is also a modern discovery. Had it been known anciently either upon the old continent or this, it would have revolutioned or changed the whole past history of the globe. No civilized people could have been in possession of this great fact and not been incited to circumnavigate the globe.

But upon page 324, the prophet Alma, while laboring to convince the skeptic Korihor that there is a God, proceeds in genuine modern style with his argument:

The Scriptures are laid before thee, yea and all things denote there is a God; yea, even the earth and all things that are upon the face of it, yea and *its motion;* yea, and also *all the planets which move in their regular form* doth witness that there is a Supreme Creator.

Upon page 463, another pseudo writer (10 B. C.), while describing the power of God, gives himself completely away after this fashion:

Yea, and if he say unto the earth, move, it is moved; yea, if He say unto the earth, thou shalt go back, that it lengthen out the day for many hours, it is done; and thus according to his word, the earth goeth back, and it *appeareth unto man* that the sun standeth still; yea, and behold, this is so, for sure it is the *earth that moveth* and *not the sun.*

A modern scientist attempting to explain Joshua's miracle.

Upon page 59, Shakespeare is quoted by the old man Lehi:

Awake! and arise from the dust, and hear the words of a trem-

bling parent whose limbs ye must soon *lay down in the cold and silent grave, from whence no traveler can return.*

Sometimes in the heat and excitement of his speech, the author forgets himself for the moment; that is, forgets the *ancient rôle* he is acting and uses the *past tense* in describing things that have not yet occurred, and in quoting passages from the Bible hundreds of years *before the passages were written.* Note the following:

And assuredly, as the Lord liveth for the Lord *hath spoken* it, and it is his eternal word, which cannot pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still.[1]

Nephi is supposed to quote this nearly seven hundred years *before* it was spoken by the Lord in Rev. 22 : 11. This same man Nephi quotes the Apostle Paul also in the *past tense* as follows:

Behold, the Lord *hath forbidden* this thing; wherefore the Lord God *hath given* a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing.[2]

The following "give away" is credited to the same great prophet Nephi:

And now, if the Lamb of God, he being holy, *should have need* to be baptized by water, to fulfill all righteousness, O then how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God *did fulfill* all righteousness in *being baptized* by water? Know ye not that *he was* holy? . . Wherefore, after he *was baptized* with water, the Holy Ghost *descended* upon him in the form of a dove. And again: it sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he *having set* the example before them. And he *said* unto the children of men, follow thou me.[3]

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[1] P. 80. [2] P. 113. [3] P. 124

The mythical Alma has this :

> Now I would that ye should remember that *God has said* that the inward vessel shall be cleansed *first*, and then shall the outer vessel be cleansed also.[1]

There are many other similar "give-aways," but these are sufficient. In fact, *one such passage ought to be enough to settle the whole question of the modern origin of the book.*

IV. KING JAMES' VERSION.

But why need we specify words, single words, or now and then an isolated passage, when there are *sentences by the thousand, and whole chapters*, whose very presence in the Book of Mormon, in the form in which they are found, settles the question of the modern origin of the book beyond the possibility of dispute. Reference is had to all the quotations from the Bible, embracing, as has already been shown, so large a part of the book. They are every one of them, with scarcely an exception, *made verbatim from our modern English version*, the King James' version of the Bible, made a little less than three hundred years ago.

Many honest Mormons have probably known this fact ever since they first knew the Book of Mormon—but evidently have never carefully considered what that fact means, or they would have rejected the book at once as a fraud. We need only recall the manner of preparing the Book of Mormon as related by the eye-witnesses ; for they all agree as to the method pursued by Mr. Smith. He has the golden plates before him, covered by the so-called *Reformed Egyptian* characters, the written language of the ancient Nephites.

After adjusting those magical spectacles, called the "Urim and Thummim" to his face, he looks through

[1] P. 418.

them at the first character upon the plate ; and strange to say, these spectacles are endowed with the marvelous power of translating that character into the English language. "Directly under the character when viewed through the glasses would be the translation in English."[1] And thus the Egyptian characters are viewed one after another, while underneath each appears its English equivalent, so that there can be no possible chance to mistake. Mr. Smith has simply to read the word or sentence as it appears through his magic spectacles ; and Mr. Cowdry, seated a short distance from Mr. Smith, with a blanket hung up between[2] them, copies or writes each sentence as it falls from Mr. Smith's lips. And to prevent the possibility of mistake, the sentence or word *remains in full view of Mr. Smith until Mr. Cowdry has had time to write it out in full.*[3] And if Mr. Cowdry for any reason misunderstands Mr. Smith, and thus makes a mistake, the sentence will not down ; it still persists in remaining there until the mistake has been corrected. Neither Mr. Smith nor Mr. Cowdry has any responsibility in the matter, except, simply, the one to announce and the other to write down whatever appears through the glasses of the former.

If the sentences are awkwardly expressed, or grammatically incorrect, or contain useless verbiage, unnecessary repetitions, or have errors of doctrine, or blunders of any kind, it is not at all the fault of Mr. Smith or Mr. Cowdry ; it must be charged to the Urim and Thummim, or the angel that works it, or to the original writing. These men only announce and write down what the spectacles record.

Whether the sentence that appears through the spec-

[1] David Whitmer, quoted in "Deseret Evening News," Dec 24, 1885.
[2] This is denied by some authorities, who stoutly insist that the blanket was only to hide Mr. Smith and his scribe from curious outside eyes.
[3] Martin Harris, in "Myth of the Manuscript Found," p. 91.

tacles is really a translation of the characters upon the plate, they have no possible means of knowing. Both are uneducated men and know nothing whatever of the Egyptian characters they are translating. All they claim to know about it is that an angel, or some celestial personage that looked like an angel, as they supposed, appeared to them and told them that the words appearing underneath each character were a translation true and faithful of the characters.

Now, on the supposition that Joseph Smith was an honest man, it is proposed, by four plain and simple facts, to show positively and conclusively *that his angel was a fraud.* That when he told Joseph Smith that the words which appeared to him through his spectacles were a translation true and faithful of the characters on the plates underneath, *he told a lie.*

1. As they proceed with their work of translating, behold there appears underneath an Egyptian character, a passage from our Bible; and it is in the language of our King James' version, precisely as it was translated by the English bishops in 1611.

Now that Bible passage appearing underneath those Egyptian characters, is either a *translation* of those characters, or it is not. If it is a translation made under the authority and by the direction of an angel of God, then we are confronted with this wonderful phenomenon, *that the angel should translate exactly as those English bishops*, not varying in a single word, although there are several thousand whole verses of this character, thus stamping with heaven's seal the work of those grand old bishops, proving that they were infallible, the angel agreeing with them in every instance, even to the wording of their thoughts.[1]

[1] And the wonder will only be increased when we learn that all the quotations from the Old Testament made prior to the appearance of Christ here upon this continent—that is, all the direct Bible quotations found in the book from the first to the four hundred and fiftieth page—are translated from original

But the scholarship of the world has over and over again declared that those men *were not infallible;* that they did make mistakes; no very serious ones, it is true, nothing that changes any great doctrine of the Bible; but, nevertheless, faults enough to keep them humble, and show that they were only human. And if I mistake not, our Mormon friends, in their Articles of Faith, say, "We believe the Bible to be the word of God, *as far as it is translated correctly,*" intimating that it was not altogether translated correctly; whereas, the testimony of spectacles and the angel is that the translation is absolutely perfect, without fault.

If, on the other hand, the passage appearing through those spectacles is not a translation of the characters above them, but is simply quoted word for word from our Bible, then the whole claim is proven false, and the book must be pronounced a fraud. For if in *one instance* the sentence appearing underneath does not represent perfectly and exactly the characters above, is not a *bona fide translation,* then the same thing might occur in a thousand instances; in fact, in every instance, so that the characters upon the plates need have no connection whatever with the words that appear underneath them. In other words, if Joseph Smith, in several thousand instances, went outside of the plates for his sentences, went directly to our Bible and quoted from it, what proof have we that he did not go outside of the plates for every other sentence found in the Book of Mormon?

2. The second fact in proof of the deception prac-

brass plates engraved in the pure Egyptian language; plates brought by Nephi from the city of Jerusalem six hundred years before Christ.

Just think of it! Those bishops, two hundred years ago, translated from a Hebrew text that has been handed down to us from generation to generation, copied and recopied a thousand times over, perhaps; and their translation from such a Hebrew text is found to accord exactly, even to the minutest particular, with a translation made by an angel directly from Egyptian plates two thousand six hundred years old, less one single transcription, and that made by the inspired prophet Mormon.

tised by the angel (?) is this. According to the testimony of the eye-witnesses there were only plates enough to furnish from one-fifth to one-tenth of the contents of the Book of Mormon upon the most liberal estimate possible.

Martin Harris, David Whitmer, and others, are very explicit in their descriptions of the plates. They were about seven by eight inches in size,[1] each plate "thicker than the thickest tin,"[2] and all the plates together making a bundle about four inches thick.[3]

That is, there were from one hundred and fifty to two hundred plates all told. But only about *one-third* of this bundle of plates were used,[4] so that the entire Book of Mormon, containing six hundred and twenty-three closely printed pages, was translated out of from fifty to sixty-six pages of characters engraved by hand!

This is a very strong point if fully presented. But inasmuch as facts marked number three will show that it mattered not whether there were fifty or five hundred plates, or *none at all*, we can dismiss this second fact with only this brief mention.

3. The plates at best were more ornamental than useful. They really played but an unimportant part in the composition of the Book of Mormon.

(1). Mr. Smith's father-in-law, Mr. Hale, in whose house a large portion of the translating was performed, tells us that sometimes the curiosity, and occasionally the wrath, of the outside world became so great, that Mr. Smith was obliged to carry his plates out into the woods several miles distant, and hide them for days at a time—but the translation in the house *went right on all the same!*

(2) Martin Harris testifies that the

Prophet possessed a seer stone, by which he was enabled to

[1] "Myth of Manuscript Found," p. 89. [2] *Ibid.* [3] *Ibid.* [4] *Ibid.*, p. 82.

translate as well as from the Urim and Thummim, and for convenience he then used the seer stone.[1]

Whenever Mr. Smith used this "seer stone" he could translate without looking at the plates at all!

(3) But the following story told by one of the most reliable and trusty of the eye-witnesses, David Whitmer, caps the climax of absurdities, and settles the whole question as to the real relation these plates sustained to the Book of Mormon.

Mr. Smith, during the progress of the translation, grievously offended the angel who was assisting him, and as a punishment the angel carried away into heaven both the plates and the Urim and Thummim, so that the work was for a time wholly suspended.

The angel being in possession of the plates and spectacles, finally when Smith had fully repented of his rash conduct, he was forgiven. *The plates, however, were not returned*, but instead Smith was given by the angel a Urim and Thummim of another pattern, it being shaped in oval or kidney form. This seer's stone he was instructed to place in his hat, and on covering his face with the hat the character and translation would appear on the stone.

This worked just as satisfactorily as the old method, but at no time thereafter was the backsliding Joseph intrusted with the precious plates. However, the entire portion of the golden volume which the angel said might be translated, was reduced by the nimble amanuensis to readable manuscript.[2]

So that when he used the "Urim and Thummin" he could translate with the plates hid in the woods; and when he used his "peep stone" the plates were of no use, as they could not be seen; while the entire closing portions of the book were translated (?) *with the plates in heaven!!*

4. Finally, according to the testimony of Martin

[1] "Myth of M. F.," p 91.
[2] Statement of David Whitmer. See "Deseret Evening News," Dec. 24, 1885.

Harris, Mr. Smith often used the "seer stone" in place of the Urim and Thummim, even while the latter remained in his possession—using it as a mere matter of convenience.

It seems almost too bad that he should thus inadvertently give the whole thing away. You must understand that the Urim and Thummim spoken of, and called throughout the Book of Mormon "the Interpreters," had been provided with great care over two thousand five hundred years ago by God himself, for the express purpose of translating these plates. They are often mentioned in the Book of Mormon as exceedingly important. They were preserved with the greatest care, handed down from one generation to another with the plates, and buried with them in the hill Cumorah over one thousand four hundred years ago, as sacred as the plates themselves. So sacred were they that only one man was allowed to handle or use them, the highly favored prophet, Joseph Smith himself. But now, alas! after all this trouble and pains and care on the part of God, and on the part of so many holy men of old, this "Urim and Thummim" is found at last to be altogether superfluous; not needed at all. The "peep stone" found in a neighbor's well will do the work just as well—and is even more convenient, "for convenience he used the seer stone."

The evidences presented in this chapter are absolutely conclusive against the antiquity of the Book of Mormon. We have not questioned the fact that Mr. Smith had plates; plates too, that were covered with strange characters. We do not choose to call in question the testimony of the eye-witnesses upon this point. They saw said plates, "hefted them," etc. But that is as far as they knew, and, therefore, as far as we can accept their testimony. They were certainly deceived as to the character of those plates. They were not

ancient plates and contained no God-revealed ancient record. And whether Joseph Smith was equally deceived, or was a wicked impostor, we do not need just now to decide. That the book he has presented to the world as the word of God is a miserable fraud, a book to be execrated and hated by all good men who love the truth, has been most abundantly proven—while the next chapter will present evidences that no sane mind can for a moment question, the *climax* of an argument that we believe has been gathering force and overwhelming power with each successive chapter.

With it we will close the discussion.

CHAPTER V

AMERICAN ANTIQUITIES VERSUS THE BOOK OF MORMON

THE Book of Mormon presents to us two widely different civilizations,—an older and a younger,—separated from each other by a space of fifteen hundred years.

The oldest began four thousand years ago, occupied North America, existed fifteen hundred years, and then entirely disappeared. The second began in South America fifteen hundred years later than the first, gradually extended northward until both continents were occupied, reached its limit in one thousand years, or fifteen hundred years ago, when one party, the civilized and Christian portion, were entirely destroyed, and the wild, barbarous portion remained, the ancestors of the Indian races of to-day.

In apparent confirmation of this outline of history as presented to us in the Book of Mormon, we have three well-known and undisputed facts :

1. That the whole country, including both North and South America, was, with two notable exceptions,[1] occupied by wild Indian races when first discovered by Europeans four hundred years ago.

2. That all through the Ohio and the Mississippi Valleys, and in various other places in the United States, immense mounds of earth have been discov-

[1] The exceptions are the Incas of Peru and the Aztecs of Mexico, who at the time of the discovery of America by Columbus, were almost as highly civilized as any peoples that had ever preceded them upon these two continents.

ered, many of which, upon opening, are found to contain bones of men and animals, stone axes, arrow heads, implements of copper, earthen ware, vases, cups, pipes, plates, etc., some of them of very beautiful design, revealing a high degree of taste and skill in various branches of art.

Farther south, in the region of Old Mexico, its southern portions particularly, and all through Central America, down into South America, through Peru, and even into Chili, have been found still more remarkable remains, ruins of immense cities, containing vast buildings, palaces, and temples, built upon the most magnificent scale, of granite, marble, and various kinds of stone, exhibiting in the beauty and the variety of their chiseling and in their skillful construction the highest perfection of the mason's art, in their elaborate sculpture and painting, in the harmony of their design, and in some instances in the strange hieroglyphics engraved upon them, the most abundant proof of a high degree of culture, while the irrigating canals, the carefully and skillfully prepared roads or highways, often paved long distances with stone, the immense numbers of implements of husbandry and household utensils found among the ruins, proved the existence, in the ages gone by, of a prosperous, wealthy, agricultural people, quite highly civilized, presenting a strange contrast to the wild and savage Indians who now occupy those regions.

3. From the fact that, in Central and South America, many of the deserted buildings remained in a good state of preservation, while farther north in the Ohio and the Mississippi Valleys, no buildings were found, only immense mounds of earth were left, the conclusion was very natural that this northern civilization was much the older of the two. This view was generally accepted by students of American antiquities sixty or

seventy years ago, when the Book of Mormon was given to the world. It is, therefore, not at all surprising that the friends of the Book of Mormon should present all these facts with a great deal of earnestness and confidence in proof of the authenticity of the book and its reliability as a historical record.

But there happen to be two facts fatal to the pretensions of the Book of Mormon:

1. That the accepted theory of seventy years ago that evidently formed the historical basis of the Book of Mormon, has been proved untrue. The Mound Builders of the Ohio and the Mississippi Valleys do not represent the oldest, but the youngest, by far the younger of the two civilizations already mentioned.

2. That the author of the Book of Mormon, whoever he may have been, had so much of the marvelous in his make-up, so strong a disposition to overdo everything he attempted, that he has gone beyond his depth almost everywhere, presenting a multitude of statements that the researches of scholars and the investigations of antiquarians have proved to be wholly without a foundation in fact.

While a careful, judicious writer, seventy years ago, might have prepared a book, a religious romance, covering that period in ancient history which the Book of Mormon purports to cover—a book that would, upon careful examination, have found a multitude of its statements corroborated by the facts as since learned from the researches of scholars—the ill-starred author of the Book of Mormon, as if purposely blinded by the gods, has fallen into so many blunders, such odd and unnecessary mistakes in almost every direction, that one scarcely knows whether most to pity his ignorance and want of judgment, or to frown with a righteous indignation upon his wicked deception and his monstrous assumptions. He blunders everywhere.

While in some few general outlines, for reasons easily understood, he hits the mark sufficiently to give Mormon orators an opportunity to grow eloquent over remarkable coincidences, yet as soon as we leave general outlines and descend to particulars, it unfortunately happens that our good Mormon orators get sadly "left," for almost every well-established fact discovered proves the Book of Mormon in error—that it was simply guessing, and with a sadder fatality than falls to most guessers, since it fails nine times in ten, as we shall see.

The Written Language of Ancient America. It hardly matters where we begin. Suppose we give attention first to Mr. Smith's fatal error regarding the written language of these ancient peoples.

The Book of Mormon tells us that the language in use upon this continent when Mormon and Moroni compiled the Book of Mormon, fifteen hundred years ago, was a sort of "Reformed Egyptian."

> And now behold, we have written the record according to our knowledge, in the characters which are called the reformed Egyptian, being handed down and altered by us according to our manner of speech.[1]
>
> I make a record in the language of my father, which consists of the learning of the Jews, and the language of the Egyptians.[2]

In connection with this, two facts are clearly presented in the Book of Mormon.

1. This "reformed Egyptian" was the universal language of the people upon both continents. It must have been the written and spoken language of Nephites and Lamanites alike, for Nephi and Laman, the founders of the two nations, were own brothers, and, of course, spoke the same language, the language

[1] P. 570. [2] P. 1.

of their father, made up of the learning of the Jews and the language of the Egyptians.

2. The center of this ancient civilization, where this "reformed Egyptian" was written and spoken in its greatest purity, was the southern portions of North America, including Central America and the northern coasts of South America.

Here the Nephites flourished longest, built their largest cities and their most magnificent palaces and temples.

> And it came to pass that I (Mormon), being eleven years old, was carried by my father into the land southward, even to the land of Zarahemla, the whole face of the land having become covered with buildings, and the people were as numerous almost as it were the sand of the sea.[1]

Now we will most abundantly prove that this boy Mormon was a myth, and that all these exaggerated statements of immense populations were the purest fabrications; and yet it is pertinent to our discussion to know that from the Book of Mormon's standpoint this boy Mormon either began his journey north of Central America and passed through Central America, or he started at some point in Central America.

With this agrees Apostle Orson Pratt:[2]

> The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towns, forts, and cities were reared in all directions.

Now, fortunately or unfortunately, Joseph Smith has preserved for us and for the inspection of the world, a specimen of the characters found upon the plates from which he claims to have translated the Book of Mormon. He transcribed a few of the characters from the plates as specimens:

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[1] P. 549. [2] See "Orson Pratt's Works," p. 32.

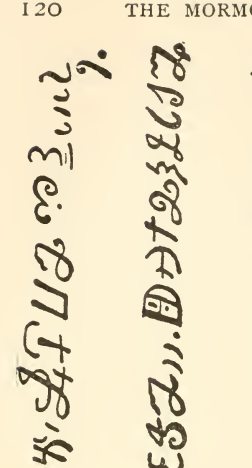
By this timely aid I was enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates. I copied a considerable number of them.[1]

These characters thus transcribed, or a portion of them at least, may be found to-day in the Mormon Museum, Salt Lake City, very neatly engraved, with Joseph Smith's own signature attached in token of their genuineness. The obliging superintendent will take pleasure in exhibiting them to all Gentiles or others who visit the museum.

Upon the next page may be seen a fac-simile of the above characters, and the reader is asked to examine them carefully, reading attentively the accompanying description. The longer the attention of the reader is concentrated upon them the more modern and familiar they will become until Professor Anthon's designation, a "hoax," will not seem at all surprising even to a candid Mormon.

Please look at these characters one by one. The second character is the capital letter H, as written. The third is a figure 4 with a little embellishment at the bottom. The two next are interrogation points laid down horizontally. Passing the next one, we come to two half moons, then a figure 4 with an embellishment at the top. The next is a figure 6 with a slight addition at the bottom. Then a very good letter t and a capital A with a dot instead of a bar in the center. Then a cross † with another cross inverted ⸸, followed by some more half moons. If you add an extensive flourish at the bottom of a plain capital S, throw a crescent over a dagger or an inverted cross, add the letter U, a figure 2, tip over a figure 3, underscore another, and put in a few punctuation marks, and you

[1] See "Pearl of Great Price," p. 95.



have the first line of these remarkable ancient characters described. From the second line the reader may easily recognize a farmer's rake-head, the letters f, v, H, E, D, J, and T, and the figure 2 with a 4 and a 5 nicely combined together. In the third line, while the majority of the characters are repetitions of characters found in the two previous lines, three or four of them are certainly original, if not copied from the alphabet of some foreign language.

Another copy of these characters, secured at some expense and trouble directly from the original copy made by Mr. Smith himself, and in the possession of Mr. David Whitmer, of Richmond, Mo., when I visited him in 1885, is in my possession. It does not differ materially from this.

Well, now, unfortunately for the claims of the Book of Mormon, we are able to learn precisely what kind of characters were

used in Central America by its ancient inhabitants. They have been preserved in imperishable marble, engraved upon stone in such a way as to remain to the end of time a silent though solemn rebuke to the false and foolish pretensions of the author of this book.

In the ruins of the two oldest cities in Central America, Copan and Palenque, are found in abundance the strange hieroglyphics, the written language of the people who once inhabited those old cities. Thousands of these mysterious characters are scattered about, engraven over ruined doorways and arches, upon the sides and backs of hideous-looking idols, carved in stone, upon marble slabs, on the sides of immense pillars, here and there through the ruins of magnificent palaces and monster heathen temples.

The magnificent sculptured hieroglyphics which cover the sides and backs of these huge idols no doubt could tell the sealed story of Copan's greatness and the attributes of its many gods, were the keys once discovered. Everything is covered with these significant symbols, differing slightly from those at Palenque; but who will read them? The top of the altar is covered with thirty-six squares of hieroglyphics.[1]

We present the reader some very good specimens of these hieroglyphics copied from actual photographs.

These same hieroglyphics have been preserved in other forms—for the ancient Mayas had books, real books, a large number of which were found in Central America upon its occupation by the Spaniards three hundred years ago—but ruthlessly destroyed by the superstitious Catholic priests. An examination of the three that are now known to be preserved, shows the same characters that are found upon the stone tablets, idols, etc., and represent the actual written language of the ancient Mayas, a people who are known to have occupied Central America at the very time, and covering the whole

[1] "North American Ant.," by J. T. Short; pp. 404, 405.

period, when, according to the Book of Mormon, the Nephites lived and flourished there.

In addition to these stones and stucco records, the Mayas had books, which Bishop Landa (a Catholic bishop of three hundred years ago) describes as written on a large leaf doubled in folds,

HIEROGLYPHICS ON THE COPAN STATUE.

and enclosed between two boards, which they ornamented. They wrote on both sides of the paper, in columns accommodated to the folds. The paper they made from the roots of trees and coated it with a white varnish on which one could write well. Bishop Landa confesses to having burned a great many of the Maya books because they contained nothing in which were not superstitions and falsities of the devil. . . Three of the Maya

manuscripts are known to have escaped the vandalism of the early fathers.[1]

One of the three is called the "Troano Manuscript," and is described as written on a strip of maguey paper about fourteen feet long and nine inches wide. It is folded fanlike in thirty-five folds, presenting when shut much the appearance of a modern large octavo volume. The hieroglyphics cover both sides of the paper.[2]

Will the reader carefully examine these characters, and then look back again to page 120. Those are the characters Joseph Smith tells us were universally used in Central America one thousand five hundred and two thousand years ago, while the ruins, the engraved stones, the chiseled marble, tell us that these were the characters actually used in that locality and at that time. Look at the two attentively ; see if you can discover any likeness whatever between them. A woful fatality, is it not? that there should not happen to be even one of Mr. Smith's characters that bears a family likeness or the least particle of resemblance to the characters actually used by the ancient inhabitants of Central America !

And we gain no crumb of comfort by separating these complex combinations of letters and words into their simplest elements. The ancient Maya alphabet bears no more resemblance to Mr. Smith's characters than when combined into words.

The task is utterly hopeless to find any possible or conceivable resemblance between these simple elements of sound and the characters presented to the world by Mr. Smith.

But we have not yet done with these characters. For the Book of Mormon tells us of a civilization extending generally over both continents. In fact, of a period covering nearly two hundred years, when the

[1] J. T. Short, p. 420. [2] J. T. S., p. 422.

1. a
2. a
3. a
4. b
5. b
6. c
7. t
8. e
9. h
10. i
11. ca
12. k
13. l
14. l
15. m
16. n
17. o
18. o
19. p
20. pp
21 cu
22. ku
23. x#
24. x
25. u
26. u
27. z

(Variation of *a* n.1)

(Variation of *h*)

ha

ma me *or* mo.

ti

sign of aspiration?

THE MAYA ALPHABET.

entire population of both continents were converted and actually enrolled as members of the churches everywhere organized. During all this happy time the arts of war were forgotten and the highest possible Christian civilization was enjoyed. During all this period the people were not only rapidly increasing in numbers, but also in wealth, in the cultivation of the fine arts, in the building of magnificent buildings, palaces, and temples, and in the general prevalence of education.[1]

As early as forty-five years before Christ we have the following story of the large amount of literature already in existence.[2]

> And now there are *many records* kept of the proceedings of this people, *by many* of this people, which are particular and *very large*, concerning them ; but behold a hundredth part of the proceedings of this people, yea the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness. . . cannot be contained in this work ; but, behold, there are *many books* and many records of every kind, and they have been kept chiefly by the Nephites ; and they have been handed down from one generation to another by the Nephites.

We should, therefore, certainly expect to find, in every portion of both continents, the same evidences of an ancient civilization as are found in Central America. We ought to find not only the remains of great cities, filled with the ruins of magnificent temples and palaces all through these "valleys of the mountains," through the various States and Territories and all over South America as well. But especially among these ruined temples and over the doorways of palatial residences we should find, in thousands of places,

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[1] Pp. 544, 545. [2] P. 434.

these reformed Egyptian characters engraved upon marble blocks and granite pillars, brass plates by the thousand, inscribed tablets of gold and silver, remnants of old parchment leaves with passages of scripture, histories of wars, lives of sages and philosophers, textbooks for schools, poetic effusions from many a Homer and Virgil, eloquent sermons, and prophecies by the cartload, scattered here and there amid the rubbish of ten thousand deserted and ruined cities all over both these broad continents.

But need we say that just the contrary of all this is found to be true. The statements of the scholars and antiquarians are unanimous, that no positive evidences of an ancient written language exist in any other portion of either continent except Central America.

Hence, instead of finding any proofs that one universal written language was used all over both continents for hundreds of years, and down to so late a date as 384 A. D., we discover proofs plain and conclusive that no universal language ever existed within the historical period, and that no written language existed anywhere upon either continent, except in a very small section, embracing the northeastern portion of Central America, now known as Yucatan. Even the substitutes for a written language are clearly described to us, the "quippu" of Peru and the "picture writing" of Mexico.

The assertions, therefore, of the Book of Mormon, that one civilization and one written language existed generally all over both continents, are reduced to the sheerest nonsense and a practicable impossibility.

But we are not done, even yet, with the clear evidences these written languages furnish against the representations of the Book of Mormon. Had Joseph Smith kept his specimen characters to himself it would have availed him little, so long as he has placed before

the world a *professed translation* of the whole. For there are certain words in every language that *are not translatable*—are simply *transferred* from one language to another. We refer to *proper nouns*, names of men, of cities, rivers, countries, and such like. These are in a measure unchangeable—in all languages they remain the same. For instance, we read in the Old Testament far back, three and four thousand years ago, such names as Damascus, Jerusalem, Babylon, Nineveh, Samaria, Persia, Egypt, Ethiopia. In the New Testament Ephesus, Antioch, Athens, Corinth, Rome ; we read of the island of Cyprus and Malta, of the countries of Syria, Italy, and Spain ; and we pick up our modern school geographies to find all these names more or less fully preserved.

But we are informed in the Book of Mormon, that the present Indian races are the *true and lineal* descendants of the ancient Lamanites, whose language, spoken and written, was identical with the Nephites, at least during the last four hundred years of the latter's history. We should, therefore, expect to find, we must necessarily find, if the Book of Mormon is true, that the ancient names of men, cities, and countries will be preserved at the present day. The language may have greatly changed in many particulars—but no matter how far degenerated during the past one thousand four hundred years, there could by no possible means be so great a change that ordinary proper names could not be recognized. In their general sound they must remain the same. But it can be shown from competent authorities that the language of a portion at least of the people of Central America has not changed.[1] The natives

[1] The following quotations show that the language has not been greatly changed :

"The language of the ancient Mayas, strange as it may appear, has survived all the vicissitudes of time, wars, political and religious convulsions. It has, of course, somewhat degenerated by the mingling of so many races in

of Yucatan speak, to-day, the *same language* as their ancestors three and four thousand years ago. Let us then examine the names of the cities and lands or countries mentioned in the Book of Mormon as existing in this country one thousand five hundred or two thousand years ago :

Antionum,	Ishmael,
Amulon,	Jacob,
Ammonihah	Jacobugath,
Antiparah,	Jershon,
Boaz,	Jerusalem,
Bountiful,	Jordan,
Cumeni,	Josh,
Desolation,	Kishkumen,
Gadiandi,	Laman,
Gad,	Lemuel,
Gadiomnah,	Manti,
Gilgal,	Melek,
Gid,	Minon,
Gideon,	Middoni,
Gimgimno,	Mocum,
Helam,	Moriantum,
Hermounts,	Moroni,

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such a limited space as the peninsula of Yucatan is; but it is yet the vernacular of the people. The Spaniards themselves, who strived so hard to wipe out all vestiges of the ancient customs of the aborigines, were unable to destroy it, nay, they were obliged to learn it; and now many of their descendants have forgotten the mother tongue of their sires and speak Maya only.

"In some localities in Central America it is still spoken in its pristine purity, as, for example, by the Chaacmules, a tribe of bearded men, it is said, who live in the vicinity of the unexplored ruins of the ancient city of Tekal. It is a well known fact that many tribes, as that of the Itzas, retreating before the Nahualt invaders, after the surrender and destruction of their cities, sought refuge in the islands of the Lake Peten of to-day, and called it Peten-Itza, the 'island of the Itzas,' or in the well-nigh inaccessible valleys defended by ranges of towering mountains. There they live to-day, preserving the customs, manners, and language of their forefathers unaltered, in the tract of land known to us as Tierra de Guerra."—*"Vestiges of the Mayas," by Dr. Augustus Le Plongeon, p. 25.*

"What is most satisfactory to us is the probability that the language is spoken to-day by the mass of the native population of Yucatan as it was anciently, for, says Señor Pimentel: 'The Indians have preserved this idiom with such tenacity that to this day they will speak no other.' Señor Oroyco j Berra furnishes us evidence that little change has taken place in the language since the earliest times, in the statement that all the geographical names of the peninsula are Maya, which is considered proof in his judgment that the Mayas were the first occupants of the country."—*J. T. Short, p. 478.*

Moronihah,
Mulek,
Nephihah,
Noah,
Omner,
Oniha,
Sherrizah,
Shilom,
Shimlon,
Sidom,
Shem,
Shemnilon,
Teancum,
Zarahemla,
Zeezrom.

Now if the Book of Mormon be true we should be able to take up any good geography of Central America and the northern portions of South America and find these names still preserved, that is, wherever the old Indian names have been retained. In many instances new towns have sprung up since the Spanish conquest, and have been given Spanish names. But in the old cities and countries or provinces that retain their old Indian names, we should be able to find preserved the greater portion of these Book of Mormon names. And thanks to the patient investigations of scholars and antiquarians, we are furnished with a list of names that reach quite back to the times professedly covered by the chronology of the Book of Mormon—ancient names, names that belonged to the cities and countries of this continent fifteen hundred and two thousand years ago, some of them reaching back *three* and *four thousand* years ago.

THE NAMES OF ANCIENT CITIES AND COUNTRIES IN NORTH AMERICA.

Carchah,
Champoton,
Chichen Itza,
Chimalhuacan,
Chiquimula,
Cholula,
Culouacan,
Hapallanconco,
Huehuetan,
Hueyxalan,
Guatulco,
Itzalane,
Izamal,
Mazatepec,
Mayapan,
Metlaltoyuca,
Mazapan,
Nachan,

Nimxab,
Ococingo,
Olman,
Quiyahuiztlan,
Quemeda,
Quauhnahuac,
Quauhatochco,
Tamoancan,
Tepeu,
Tlaachicatzin,
Tlapallanconco,
Tlaxicoluican,
Tepetla,
Tonacatepetl,
Totzapan,
Teotihuacan,
Tlacopan,
Toxpan,
Tulan,
Tulancingo,
Txintzurtzan,
Tzequil,
Xalisco,
Xibalba,
Xicalanco,
Xochicalco,
Xumiltepec,
Yobaa,
Zazatlan,
Ziuhcohuatl.

Let it be borne in mind that I have not selected names with view of making a point. I have given all the names in the Book of Mormon located in the land "northward," as well as all the names of cities located in the northern half of South America so far as it is possible to locate them. And by the side of these ancient cities named in the Book of Mormon I have placed all the names of ancient cities that I have been able to find by a hasty reading, located anywhere near the same portions of this Western continent professedly covered by Book of Mormon history.

Let the reader attentively compare these two lists. Is it not strange that not even *one* solitary name from the Book of Mormon has been unearthed by all the researches of the past, and that we are left without an evidence of the truthfulness of this book—on the contrary are brought face to face with the most incontestable and unanswerable evidences of its fraud. For this is not simply a negative testimony ; *it is a very positive testimony* that this Mormon list of names never had an existence in fact—that they are absolutely a myth ; and therefore the book that contains them a fraudulent fiction.

Still stronger, if possible, is the testimony from the names of men. Look among the Jews all over the world to-day, and you find perpetuated in their families the old Bible names Isaac, Jacob, Joseph, Judah, Simeon, Benjamin, Samuel, David, Solomon, Daniel, and the like. And so, if the Indians are the real descendants of the ancient Lamanites, we should certainly find the greater portion of those old Book of Mormon names of men everywhere perpetuated among the Indian races of to-day. How could it be otherwise? There is no change possible or conceivable by which those old honored names could be entirely obliterated from the race. During the one thousand years of their recorded history as given in the Book of Mormon, the old familiar names of Lehi, Nephi, Laman, Lemuel, and others, are constantly recurring; they held on to them with reverential pertinacity. If the Book of Mormon were a true record, we should find these names in abundance among various Indian races scattered over both continents. Has any one ever discovered or even heard of, by tradition or otherwise, *one* Book of Mormon name among the Indians, unless that name were borrowed from the vocabulary of modern Gentile nations? Precisely the result found in comparing geographical names is found here. The conclusion then is inevitable: Either the statements of all the scholars who have been patiently investigating, during the past three hundred years, ancient American history, the entire traditionary history of the various native races in Central America and Old Mexico, the testimony of the preserved writings of the ancient Mayas, and the testimony of the Indian names of to-day, *are all wrong, or the Book of Mormon is a fable and its list of names a myth.* There is no other possible conclusion; no middle ground. Both cannot be true.

Nothing could be more clearly stated in the Book of

Mormon than that a Christian civilization prevailed all over both continents for a period of over two hundred years after the time of Christ, and yet nothing could be wider from the truth. The fact is, there never has been a time upon this western hemisphere within the historic period, or within three thousand years past, when a uniform civilization of any kind prevailed over both continents.

Confining ourselves, however, to Central America and Old Mexico, because we know vastly more of their ancient history than of any other ancient peoples upon this western hemisphere, we will briefly state :

That a Christian civilization has never existed in Central America not even for a day. Its people as far back as their record has been traced (and that is centuries earlier than the alleged beginning of Nephite history), have always been an idolatrous people, as thoroughly heathen as any which the history of the

world has described, worshiping idols as hideous in form and feature as have ever been found upon earth, and accompanying that worship by human sacrifices as barbarous as the annals of history have recorded.

The accompanying cut is from photographs taken by Catherwood, of one of the idols worshiped by the people of Central America from Pre-Toltec times. Perfect facsimiles of a large number of these, of various form and feature, as hideous apparently as the human intellect could well devise, may be seen in the Smithsonian Institution, Washington, D. C., all copied from the ruins in Central America.

This idol worship included the worship of the sun and human sacrifices.[1]

Mr. Bancroft[2] tells us when sun worship and human sacrifices were first introduced at Teotihuacan in the Pre-Toltec period, that is, before Christ.

On page 704 of the same volume:

> The gods of the Yucatecs (the ancient Mayas of Yucatan) required far fewer human lives at the hands of their worshipers than those of the Nahuas.
>
> Nevertheless, the Yucatec religion was not free from human sacrifice; and although captives taken in war were used for this purpose, yet it is said that such was their devotion that should a victim be wanting they would dedicate their children to the altar rather than let the gods be deprived of their dues.
>
> The custom of eating the flesh of human victims who were sacrificed to the gods was probably practised more or less in all the Maya regions.

Mr. Bancroft, in Vol. II., pp. 706-708, describes quite fully the ceremonies of the two annual festivals held in honor of their two principal gods, the method of conducting the horrid rites, when boys between the

[1] "The sun was worshiped by the ancient Mayas, and the Indians of to-day preserve the dance as used by their forefathers among the rites of the adoration of that luminary."—"*Vestiges of the Mayas*," *by Dr. Augustus Le Plongeon, p. 51.*

[2] "Native Races of America," Vol. II., p. 205.

ages of six and twelve years were sacrificed ; he also describes the ceremonies attending the celebration of great victories, which were usually continued for fifteen days, a prisoner being sacrificed each day ; and also the human sacrifices offered at each of the eighteen yearly festivals.[1]

In fact, Mr. Bancroft occupies nearly one entire volume of his valuable series of ancient American history in explaining the complicated religious system of these two old peoples, the Nahuas and the Mayas. For more than three thousand years it has been in Central America one unbroken record of superstition and human slaughter.

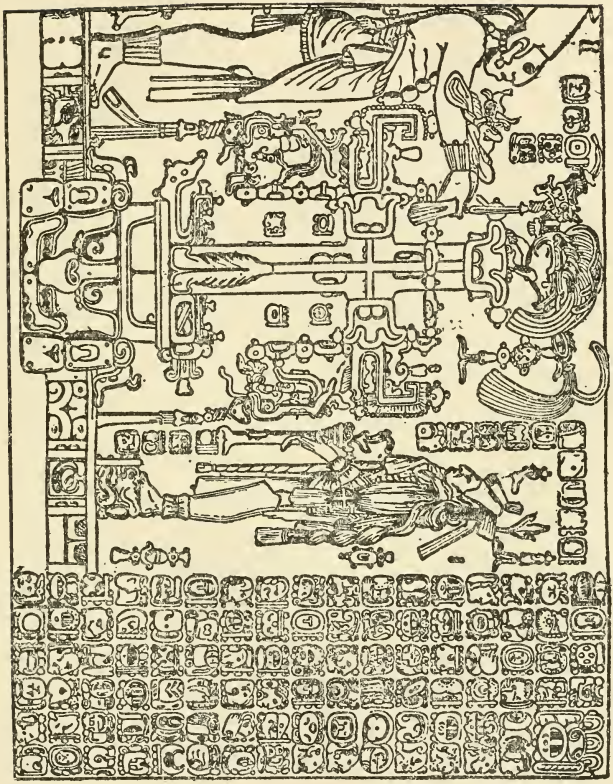
An unfortunate fatality surely that in the very region of country where the Book of Mormon fixes magnificent temples and sanctuaries erected by a Christian people for the worship of the true God, there should be dug up out of the ruins of old temples and palaces such relics of the real religion of these ancient peoples.

The Entire Civilization of the Book of Mormon a Myth. The following are only a few of the counts in the indictment against the historical accuracy of the book :

1. The oldest record as found in the book of Ether cannot possibly be true.

(1) That record tells us that a people called the Jaredites were the sole occupants of Central America and Mexico from a very early period down to about six hundred years before Christ—while genuine records

[1] "We are told, and the bas-reliefs of Chaacmol's mausoleum prove it, that the Mayas devoured the hearts of their fallen enemies. It is said that on certain grand occasions, after offering the hearts of their victims to the idols, they abandoned the bodies to the people, who feasted upon them. But it must be noticed that these last mentioned customs seem to have been introduced in the country by the Nahualts and Aztecs, since as yet we have found nothing in the mural paintings to cause us to believe that the Mayas indulged in such barbaric repasts beyond the eating of their enemies' hearts."—*"Vestiges of the Mayas," by Dr. Augustus Le Plongeon, p. 70.*



TABLET OF THE CROSS.

give us the names of the Quinames, the Mayas, the Miztecs, the Zapotecs, the Totonacs, the Huastecs, the Olmecs, and the Xicalancas, as the people who occupied that section of country in the most ancient times.[1]

(2) The book of Ether tells us that about six hundred years before Christ the Jaredites living in Central America were totally exterminated, and have had no existence since, while authentic records show that no such extermination ever occurred. The Mayas, at least, occupy the same country to-day as of yore.

(3) The Book of Mormon tells that after the extermination of the Jaredites in Central America and Mexico, that country remained utterly desolate, without an inhabitant for nearly six hundred years; so desolate, indeed, that it was named "the land Desolation," whereas, according to ancient Mayan history that country has never for one hour been without a teeming population for more than four thousand years past.[2]

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[1] See J. T. Short, p. 234.

[2] Of the Nahuas, J. T. Short, p. 240, says: "The date of the emigration to Hue-hue Tlapalan cannot be approximated from available data, but it is evident that Ixtlilxochitl fixes it at five hundred and twenty years after the flood, or two thousand two hundred and thirty-six after the creation—a period which must have antedated the Christian Era by a score of centuries or more."

"Its method (of computing time) was to count by equal periods of years, as we count by centuries, and their chronology presents a series of periods which carries back their history to a very remote time in the past."—*Baldwin's "Anc. Am.," p. 204.*

This same author quotes Brasseur-de-Bourbourg as saying: "In the histories written in the Nahuatl language, the oldest certain date is nine hundred and fifty-five years before Christ."

The Mayas are still older. "The venerable civilization of the Mayas, whose forest-grown cities and crumbling temples hold entombed a history of vanished glory, no doubt belongs to the remotest period of North American antiquity. It was old when the Nahuas, then a comparatively rude people, first came in contact with it, adopted many of its features, and grafted upon it new life."—*J. T. Short, p. 510.*

"I must speak of that language which has survived unaltered through the vicissitudes of the nations that spoke it thousands of years ago, and is yet the general tongue in Yucatan, the *Maya*. There can be no doubt that this is one of the most ancient languages on earth. It was used by a people that lived at least six thousand years ago, as proved by the Katuns, to record the history of their rulers, the dogmas of their religion, on the walls of their palaces or the façades of their temples."—*Dr. Augustus Le Plongeon, quoted by J. T. Short, p. 475.*

(4) The Book of Mormon tells us that after lying desolate for nearly six hundred years, it was then occupied by the Nephites for a period of about four hundred years, when it again changed its inhabitants in the year A. D. 384. The Nephites, we are told, were exterminated, and the Lamanites took possession and retained it until the advent of the Spaniards three hundred years ago. In other words, a high Christian civilization in Central America suddenly collapsed and was replaced in A. D. 384 by a wild, barbarous, savage people, who held undisputed control until modern times. How very opposite to this are the established facts. Instead of changing its peoples three times, that portion of Central America occupied by the Mayas has never changed from the first, and instead of becoming, A. D. 384, a wild, barbarous, bloodthirsty people like the Indian of American history, they retained their ancient civilization, and in fact reached their highest point of development after the Book of Mormon had consigned the whole country to barbarism and savagery.

2. The statements of the Book of Mormon regarding the origin of the Nephites and the Lamanites and their history in general for a period of one thousand years, from B. C. 600 to A. D. 400, cannot be true, not even in a single particular. For

(1) The Book of Mormon tells us that the Nephites, Lamanites, and the people of Zarahemla, and this included all the people in existence upon either continent, came from the city of Jerusalem six hundred years before Christ. Whereas, the Mayas were in full possession of Central America years before Abraham, the father of the Jewish race, was born.[1]

[1] "So far as the other so-called primitive nations of New Spain are concerned, little can be said, except that they claim and have always been credited with a very ancient residence in this land, dating back far beyond the beginning of the historic period."—*Bancroft, Vol. V., p. 265.*

(2) The Book of Mormon tells us that Lehi and his company landed upon the western coasts of South America and gradually worked their way northward, until a few years before Christ, when they reached and occupied Central America.

Whereas the peoples who occupied Central America at the time of Christ, at least the Nahuas (Toltecs) and the Mayas, did not come from South America at all. All the Toltec traditions declare that they came from the north, from a country they called Hue-hue Tlapalan, a country which they claim to have occupied for a period of nearly two thousand years before they migrated to Central America.

(3) The Nephites carefully observed the law of Moses, and therefore perpetuated, of course, Jewish customs and the Jewish religion, had the Jewish method of recording time, divided their year into twelve months, had a week of seven days, the last day being a Sabbath of rest, a seventh year called the Sabbatic year, and after every forty-nine years a year of jubilee, etc.

Whereas the ancient inhabitants of Central America divided their year into eighteen months of twenty days each, adding five days at the close of each year.[1]

They had another division of the year into weeks of thirteen days each, instead of seven, and their periods were made up of fifty-two years instead of forty-nine, with no trace of a Sabbath day or a year of jubilee.[2]

(4) The Nephites were a "white and delightsome" people. The inhabitants of Central America have

[1] "They divided the year into eighteen months of twenty days each; but as this gave the year only three hundred and sixty days, five supplementary days were added each year, and a sixth day to every fourth year."—*Baldwin's "Ancient Am.," p. 204.*

[2] "The year was divided into twenty-eight periods of thirteen days each. These periods for convenience have been called weeks."—*J. T. Short, p. 440.*

"Another division of time was the Katun or cycle of fifty-two years. The Katun was comprised of four periods of thirteen years each."—*J. T. Short, p. 438.*

always been of a brown or copper color. There are many proofs of this.

Not only are the Mayas of to-day, the true and lineal descendants of the ancient Mayas, of that color, but all the ancient pictures of men and women found in the ruins, are painted brown or copper color.[1]

(5) If the Nephites were a white and a delightsome people, and if they were pure Jews from the city of Jerusalem, observing Jewish laws and customs, then they had full round foreheads. No deforming of the head has ever been practised by the Jews in any part of the world, nor by Christians of any age or country. This barbarous practice was instigated by a superstition so peculiarly heathenish that we cannot conceive it possible in a Christian land. And therefore when we find this ugly and hideous custom among the ancient occupants of Central America no reasonable person will ask a better evidence that those ancient people were not Nephites, and could have had no relationship to either Jews or Christians.

The writer asks the indulgence of the reader while he briefly calls attention to a few other items, which equally with the preceding make incredible the averments of the Book of Mormon.

1. *Iron, Steel, and Brass.* The Book of Mormon tells us that iron, steel, and brass were in as common use among the ancient Nephites as they are to-day:

> And I did teach my people to build buildings; and to work in all manner of wood, and of iron, and of copper, and of brass, and

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[1] "Blue, red, yellow, and green are the colors employed, though the human figures are painted reddish brown."—*J. T. Short.*

"The Mayas, like the Nahuas, were mostly well-made, tall, strong, and hardy. Their complexion was tawny. The women were passably good looking, some of them, it is said, quite pretty, and seem to have been somewhat fairer skinned than the men."—*Banc., Vol. II., p. 802.*

"Race mixtures in certain localities have almost obliterated aboriginal types, which are portrayed as of medium stature, regular form, and varying in color from light brown to dark coppery."—*Ibid., Vol I, p. 714.*

of steel, and of gold, and of silver, and of precious ores, which were in great abundance.[1]

Against these fictitious words the authorities are positive and numerous.[2]

2. *Horses, Cattle, Sheep, and Goats.* Equally decisive is the testimony against the Book of Mormon as to the existence of the above domestic animals. The Book of Mormon tells us :

> And it came to pass that we did find upon the land of promise as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men.[3]

Against these statements the authorities are plain and unequivocal.[4]

3. *Ancient Coins.* One of the most amusing illustrations of our author's disposition to beat the world may be seen in the curious monetary scheme he devised for his remarkable people the Nephites :

> And the judge received for his wages, according to his time, a senine of gold for a day, or a senum of silver, which is equal to a senine of gold ; and this is according to the law which was given. Now these are the names of the different pieces of their gold, and

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[1] P. 71. See also pp. 153, 186 and others.

[2] Of the ancient inhabitants of Peru Mr. Baldwin says : "They had great skill in the art of working metals, especially gold and silver. Besides these precious metals they had copper, tin, lead, and quicksilver. Iron was unknown to them in the time of the Incas."—"*Anc. Am.*," *p. 248.*

Mr. Squier says : "The Indians had neither iron nor steel."—"*Peru*," *p. 469.*

Of the inhabitants of Central America Mr. Bancroft says : "As I have already stated, none of these nations were acquainted with the use of iron in any shape."—"*Native Races*," *Vol. II., p. 407.*

[3] P. 47. See also pp. 151, 295, and others.

[4] Of the ancient Peruvians Mr. Squier says : "No doubt the Indian population lived, as it still lives, on the scantiest fare, on the very minimum of food ; but it had not then as now the ox, the hog, the goat, and the sheep, nor yet many of the grains and fruits which contributed most to the support of dense populations."—*P. 14.*

"We must remember that many domestic animals, a number of vegetables, and wheat and barley, have all been introduced since the conquest."—*P. 452.*

of their silver, according to their value . . . a senine of gold, a seon of gold, a shum of gold, and a limnah of gold; a senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver. A senum of silver was equal to a senine of gold; and either for a measure of barley, and also for a measure of every kind of grain.[1]

To the above queer particulars there are several objections:

(1) Two very absurd statements are made. First, that these Nephites had a fixed standard of value for their barley. At all seasons of the year, and every year, whether a large or a small crop, a measure of barley brought the uniform price of a senum of silver or a senine of gold.

A still second greater absurdity is the statement that all kinds of grain brought the same price as barley.

(2) The somewhat stubborn fact that barley was never found upon either of these western continents until imported by Europeans in modern times.[2]

(3) But the most damaging fact is the clear and satisfactory evidence that no gold or silver coin of any denomination whatever, ever existed in Central America in the ancient times.[3]

This refers to the ancient Nahuas or Toltecs.

The ancient coins of the Book of Mormon are there-

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[1] P. 265.

[2] Of the ancient Peruvians Mr. Squier says: "We must remember that many domestic animals, a number of vegetables, and wheat and barley have all been introduced since the conquest, and contribute to the support of the present population."—*P. 452.*

[3] "Although no regular coined money was used, yet several more or less convenient substitutes furnished a medium of circulation. Chief among these were nibs, or grains of the cacao, of a species somewhat different from that employed in making the favorite drink, chocolate. This money, known as *patlachte*, passed current anywhere, and payments of it would be made by count up to 8,000, which constituted a *xiquipilli.* In large transactions sacks containing *three xiquipilli* were used to save labor in counting. *Patolquachtli* were small pieces of cotton cloth used as money in purchase of articles of immediate necessity or of little value. Another circulating medium was gold dust, kept in translucent quills, that the quantity might be readily seen. Copper was also cut into small pieces shaped like a T, which constituted, perhaps, the nearest approach to coined money."—*Banc., Vol. II., p. 381.*

fore simply a silly fable, the creation of a wretchedly disordered or a wickedly perverse imagination.

We may profitably for a little while consider the *geography* of the Book of Mormon.

We had designed a full and complete presentation of this subject in these pages. But the discussion has already assumed proportions beyond our original intention, and therefore, instead of a separate chapter, we must crowd into a few sentences the results of a long and careful investigation of the geography of our book.

There was no necessity of egregious blunders upon such a subject. An ordinary schoolboy who had studied geography with any attention should have been able to form a plot and locate cities and lands in a way to conform in the main to the physical conformations of the country. But our angel was evidently unhampered by geographical restraints. His geography, like his grammar and his theology, was all his own. Not one of the physical peculiarities of either of these western continents is alluded to except the existence of the large lakes and "many fountains of waters" in the northern part of the United States (the only portion of our country that our youthful prophet knew anything about).

He has his Nephites and Lamanites occupy South America for a thousand years, and yet all its vast river courses, including its mighty and majestic Amazon, are entirely overlooked. One river only is everywhere met, bearing the Old World name Sidon; but a careful examination of every passage in the book where it is mentioned fails to give any definite information as to its source, its size, which way it runs, or where it empties. In a footnote on p. 238 in Book of Mormon we find this: "Supposed to be Magdalena"—a small river at the extreme north end of the continent, running northward

and emptying into the Caribbean Sea! The grandest mountains in the world and the highest table-lands are as entirely ignored as is the general shape of the two continents and other physical facts. While the physical characteristics of Palestine are woven as a web into almost every page of Bible history, the Book of Mormon is unable to appeal to a single geographical fact in confirmation of its pretended histories—except the general one that there was a "land south" and a "land north."

As a matter of fact, it is evident that the author or authors of the Book of Mormon had no conception whatever of the shape or size of either North or South America. The one little river in the "land southward" is easily forded; the people from every portion of the land can reach one central place every day to water their stock; its armies can be by the east sea one day, and the next in the land "Bountiful" at the north, or by the "borders of the wilderness" on the west coast. The "land of Nephi," the center of the entire Book of Mormon history, is evidently so small a country that Apostle Orson Pratt, in footnote on p. 155, says: "The land of Nephi is supposed to have been in or near Ecuador, South America."

Very appropriately he says "supposed to have been"; he did not know what else to say. No man on earth can locate it from any of the descriptions given in the book. And the Mormon leaders forced to commit themselves to some show of geography have agreed to say: "Is supposed to have been in or near Ecuador"—that is, it is a small country that could be located in Ecuador or *near* Ecuador.

And yet on p. 383 we read: "And the land of Nephi did run in a straight course from the east sea (the Atlantic Ocean) to the west (Pacific Ocean)." And as a matter of fact some of the largest cities in

the Book of Mormon are located along the eastern coast of the continent.

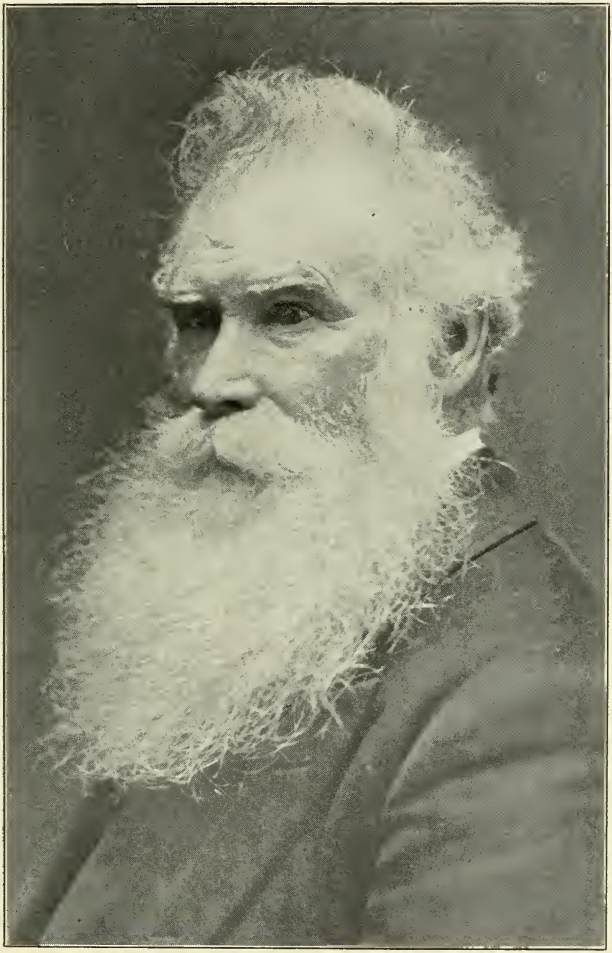
And thus he went on, taking possession of many cities : the city of Nephihah, and the city of Lehi, and the city of Morianton, and the city of Omner, and the city of Gid, and the city of Mulek, *all of which were on the east borders of the seashore.*[1]

Aside from these we have "Moroni" "by the east sea," p. 384, and "Aaron" not far away, with quite a number of others, besides the "land Jershon," p. 316, and the "land Antionum south of Jershon," etc. And yet notwithstanding all these plain statements of the extent of the "land of Nephi," making it nearly three thousand miles in length—the evidences are so abundant that in the conception of the author of this book the "land of Nephi" was a *small country*—that Apostle Pratt was constrained to forge the monstrous lie that it "was supposed to be in or near Ecuador," or else come out like a man and squarely and honestly acknowledge that the angel or the spirit who inspired the Book of Mormon knew nothing of the geography of South America.

And here perhaps is the fitting place to allude to another and a still worse piece of deception by our venerable Apostle Orson Pratt. We greatly regret the necessity of exposing a man who occupies so high and honorable a place among his own people as the late Apostle Orson Pratt. But he has published his statements to the world, and under his own signature—they therefore belong henceforth to the public.

In the Book of Mormon are given the names and locations of numerous cities of great magnitude which once flourished among the ancient nations of America. The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towers, forts, and cities were

[1] P. 389.



ORSON PRATT

reared in all directions. A careful reader of that interesting book can trace the relative bearings and distances of many of these cities from each other; and if acquainted with the present geographical features of the country, he can, by the descriptions given in that book, determine very nearly the precise spot of ground they once occupied (?) Now since that invaluable book made its appearance in print, it is a remarkable fact that the moldering ruins of many splendid edifices and towers and magnificent cities of great extent have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Here, then, is a *certain and indisputable evidence* that this illiterate youth, the translator of the Book of Mormon, was inspired of God. Mr. Smith's translation describes the region of country where great and populous cities anciently existed, together with their relative bearings and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discovered the ruins of forty-four of these very cities and in the very place (?) described. What but the power of God could have revealed beforehand this unknow fact demonstrated years after by actual discovery? [1]

Now, in reference to the above glaring misrepresentations, we will only make the following observations:

1. That all the magnificent cities mentioned in the Book of Mormon, with four exceptions, are located not in Central America, but in South America.

2. Of the four cities mentioned by name in the "land northward," two of them, the "city of Desolation" and the "city of Teancum," are located "In the *border* by *the narrow pass which led into the land southward.*" [2] And this is at least eight hundred miles from any one of the forty-four cities discovered by Catherwood and Stephens.

The other cities in the "land northward" whose names are given are "Boaz" and "Jordan," [3] without one syllable to indicate where they were located, only that after a sore battle in the "land Desolation," the

[1] "Divine Authority; or, Was Joseph Smith Sent by God?" p. 32.
[2] P. 553. [3] Pp. 556, 557.

Nephites fled to the city "Boaz," and when driven out of Boaz, on their way to the fated hill Cumorah, they made a bold but brief stand in the "city Jordan." [1]

3. The simple fact is, there is no man on earth who, with a modern geography in his hand, can locate a single one of all the magnificent cities mentioned in the Book of Mormon, whether in North or South America, and no person understood this fact better then our good apostle when he penned the above sad prevarications. But he knew another thing as well, and that is that his own people would never think of calling these statements of his in question ; on the contrary, thousands of young missionaries would repeat them confidently upon his authority, and many unsuspecting ones by such specious arguments be induced to accept the Book of Mormon as inspired of God !

It is hardly possible to characterize with sufficient severity such a monstrous fraud as this.

Perhaps we should have some measure of charity for Apostle Pratt, since he was from the first under the leadership and tuition of Mr. Smith and Sidney Rigdon. And it is proposed to conclude this discussion by pointing out briefly that these two men were in every way fitted, morally as well as intellectually, to perpetrate just such a fraud as the Book of Mormon.

Joseph Smith was a peculiarly constructed man—a very religious nature, superstitiously so, and yet combined with this a strange proclivity to be tricky. His mother before him was a fortune-teller, and Joseph seemed to inherit the disposition of a juggler. When about seventeen years of age he got possession of a kidney-shaped stone, found in a neighbor's well, and

[1] On pp. 550–552, we have the "city of Angola," the "land of David," the "land of Joshua," the "land of Jashen," and the "land of Shem" mentioned, but it is impossible to decide whether in the land southward or the land northward.

straightway discovered remarkable properties in it. He would put this stone in the bottom of his hat, draw the hat over his face so as to exclude the light and, looking at the stone in the dark, he would discover where stolen articles could be found, or tell one's fortune. For example this story is told of him : A neighboring farmer lost his cow and came to young Smith and asked him if he could tell him where it was. With becoming dignity and self-possession the latter replied, "I don't know, but I will try." And putting the stone in his hat and drawing it over his face, he looked a long while, and finally began to see the outlines of a cow, which grew plainer until he was able to describe the animal perfectly. It was the man's cow. He continued to look, until presently he described the surroundings, so that the man recognized the place, a small piece of heavy timber, enclosed by a high fence, and located about four miles from the farmer's home. He paid Mr. Smith his dollar, went to the place and found his cow. Surprised and joyful, he began to tell everybody he met what a wonderful man that Smith was. But presently he met one neighbor who, as soon as he heard the story, burst out with : "Well, I should think Joe Smith could a told where that cow was ; I seen him drive her there myself!" This occurred several years before Smith blossomed out as a prophet of the Lord, and could easily be excused as a youthful trick, only for the fact that this tricky nature clung to him, grew upon him until it entered prominently into the most sacred relations, and dominated his life.

When Joseph Smith began his work as prophet, he held little meetings in the modest dwelling of his parents in a wood, one and a half miles south of Palmyra, N. Y., and sometimes his followers thought they heard thundering overhead, as if the Lord was answering their prayers from heaven. The family moved to

Ohio with the prophet, and when the building was torn down afterward, several cannon balls were found concealed under a false roof over the rafters. They could be moved by a string so as to give forth a rolling sound as of thunder.[1]

Twice he essayed to walk upon the water, in imitation of our Lord upon the Sea of Galilee, and each time the announcement brought a crowd. The paraphernalia in each case was the same. A platform of planks was secretly constructed just under the surface of turbid water, but Providence intervened in each instance to confound the plans of the head of the church.

The first instance was in western Pennsylvania, and the spot selected for the miracle was the still water just below the breast of the dam. Some mischievous boys surreptitiously removed a plank where the pool was deepest, and Joseph, walking forth on the water with the greatest assurance, suddenly disappeared with a loud splash as if some gigantic crustacean had pulled him under. The second attempt was in Canada, and a member of a Baptist church at Evanston, Wyoming, who witnessed it as a girl, is my authority. In this instance the rapidly running water had destroyed the integrity of the invisible platform, and the prophet had a narrow escape from drowning.

Sidney Rigdon was quite the equal of Joseph Smith in his willingness to descend to this sort of jugglery. In fact the Mormon Church excommunicated him from its fellowship for being "a coward and a traitor," and for false revelations in support of his claim to succeed Joseph Smith in the presidency of the church.[2]

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[1] The above fact was related to me thirteen years ago in Palmyra, N. Y., by an old man who had lived there all his life—a very intelligent and respectable man, a printer by trade, and who had set up the larger portion of the type for the first edition of the Book of Mormon.

[2] See B. H. Robert's "Succession to the Presidency," pp. 2-10.

After moving to Kirtland, Ohio, "speaking with tongues" was much practised, and the "tongues" were alleged to be those of vanished Indian races. The mysterious gabble which was heard at the prayer meetings infected the imaginations of the small boys who heard it and they would imitate it fluently upon the streets. The astounding presumption of Mr. Rigdon is illustrated in a story told me fourteen years ago by an old retired clergyman then living in Kirtland and who, as a boy, surpassed all his fellows in talking this gibberish. Sidney Rigdon invited him to speak at a prayer meeting, and the lad, carried away by the excitement of the occasion, fairly outdid himself in vehement nonsense. Then Rigdon arose and gravely announced that the boy had been speaking to them in the language of the ancient people of Zarahemlah; and proceeded to interpret what the boy had said. The excitement in the congregation became intense; Rigdon grew eloquent, soared higher and higher—then suddenly ceased, saying in substance: "Brethren, the boy has gone beyond me; I cannot find words to follow him farther in the sublime thoughts that he has uttered."

Mr. Smith and Mr. Rigdon were apparently well mated. For nearly twenty years they worked together like brothers—five years in secret, preparing the Book of Mormon and the strange religious system that should accompany it, then openly in schemes for palming the book off upon the public as the word of God.

An intelligent Christian lady, and our own family physician in Clinton, Iowa, related to me the following incident, of which she was an eye-witness when a girl:

Mr. Smith and Rigdon were conducting a successful revival in a grove in central Ohio near her father's residence. At an afternoon meeting Rigdon was urging that the day of miracles was not yet passed. In the midst of an eloquent passage he turned

around and pointed to a large tree some distance away and said substantially: "If God should strike that tree with lightning, now while I am speaking to you, and when there is not a cloud in the sky, it would be an attestation of the divinity of the Book of Mormon and of the gospel we are preaching to you." He went on in this strain until the whole congregation was looking at the tree, when suddenly there was a mighty report that shook the ground where they were sitting, and the tree went into a thousand pieces.

Some fainted; nearly every one thought it a real miracle, and were ready to be baptized; but a few long-headed men made an investigation and found that the tree had been blown up by powder placed there during the previous night, with Smith operating the fuse. This scene ends with two men fleeing from the community before nightfall.

One other circumstance it seems desirable to mention. While the first edition of the Book of Mormon was being printed, Mr. Smith concocted a crazy scheme, whose object does not clearly appear. He copied some of his reformed Egyptian characters from the plates and sent them by the hand of Martin Harris to Prof. Anthon, of New York, the great linguist of that day, for his inspection. The professor afterward reported as follows:

A brief examination convinced me that it was a mere *hoax*, and a very clumsy one too. The characters presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskillfulness or from actual design, were intermingled with sundry delineations of half-moons, stars, and other natural objects.

Apostle Orson Pratt said of the same transaction: "Mr. Harris very earnestly requested him (Professor Anthon) to read it, but he replied that he could not. . . It was a sealed writing to the learned professor."

His brother, Parley P. Pratt, says the same in substance: "He examined them, but was unable to decipher them correctly."

Well now, in face of the facts as above stated, Mr.

Smith was bold enough to publish to the world the following absolute falsehood—found in the "Pearl of Great Price," a book professedly inspired of God:

Some time in this month of February the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows: "I went to the city of New York and presented the characters, which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said they were Egyptian, Chaldaic, Assyrian, and Arabic, and he said that they were true characters. He gave me a certificate certifying to the people of Palmyra that they were the true characters, and that the translation of such of them as had been translated was also correct. . . I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."[1]

A more daring, bare-faced, out-and-out falsehood it would be difficult to conceive. And yet for the sake of foisting upon the public his great fraud—the Book of Mormon—he is willing to descend to such depths of infamous deception.

And the strange thing about it is, and the sad thing that makes one's blood boil, that in seventy years since that book was first published nearly one million persons, very many of them good, honest, earnest Christian people, have been deluded and deceived, and have wrecked their families and their characters, and we fear their souls, on the book and the religious system concocted by these two men. And to-day there are two thousand young men, wide-awake and sharp, out on missionary tours in our country and in nearly every

[1] See "Pearl of Great Price," p. 45.

civilized country on the globe. And this number is to be rapidly increased—for they have not less than six to eight thousand more who are pledged to go and ready to go whenever called for by the head of the church. In fact, the leaders are planning, as we learn, to put not less than two missionaries into each separate county in every State in the Union. And all these missionaries have been and are being thoroughly trained for their work. *They are all copies of the two originators of Mormonism*—adepts at putting on pious faces, and making loud pretense of loyalty to Jesus Christ and to the "good old Bible," only in the end to wreck all who can be captured by them.

The author's earnest hope and prayer to God is that this little volume may go forth to unlock the prison doors and let the captured ones out ; to break the spell where the charmers are beginning to succeed, and to be the "ounce of prevention" in every place in our country where these men go freighted with the pestilence and the deadly potion—spiritually—that these two men originated and have mixed for them.

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